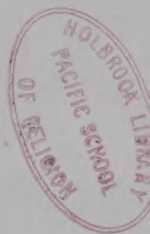


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April 1954



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VOLUME 30, No. 8

APRIL 1954

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To Journal Readers of 2054 A.D.

THE REVEREND ROBERT EMERY BAGGS, minister of Washington Street Baptist Church, Lynn, Massachusetts, on behalf of his church, has graciously invited us to send a message to the people of 2054 A.D. A copy of this issue of the *Journal*, April 1954, will be enclosed, along with other materials of interest, in a Time Capsule. This will be buried under the altar of the church as part of the celebration of the one hundredth anniversary of the church during the Easter Season. The capsule is to be opened in 2054 A.D., for the church's two hundredth anniversary.

The *Journal* will be completing its first thirty years of service in September of this year. We are glad to join the Washington Street Baptist Church in thinking about the present situation and its implications for the years ahead. "Would you dare include . . ." writes Mr. Baggs, "your own analysis of our times and then state your hopes, dreams and prayers for their day." (Meaning 2054.)

As I write this, the big event to which we are looking forward is the second meeting of the World Council of Churches, to be held in Evanston, Illinois, in August. Its theme, "Christ the Hope of the World," is an affirmation of confidence in the midst of a world situation which gives little to hope from it without Christ.

The great fact of the church and the message it brings is the most significant part of the entire picture of our modern world. Not the atom. Not the world powers in their frenzied behavior. Not jet propulsion. The hope for it all lies in Christ and the redemption of man and his things and ways which Christ brings. Even in the midst of our frantic, wild-eyed behavior in many relationships, the influence of Christ permeates our culture and tempers our behavior in many other relationships. The year 2054 should find men much more disciplined in Christian faith and living than we are in 1954.

The secondary fact about the church is its ecumenical paradox. We move closer together—and at the

same time farther apart. There is something good about the freedom of denominations to seek, to experiment, to evangelize, to crusade. There is something terribly bad about the tendency to make those denominational aims ends in themselves. The maturing of the denominational ventures, separately performed, must be in a returning to oneness, bearing the fruit of the venture if it be good, for the benefit of the whole. The year 2054 should find men much more mature than we are in 1954.

In Christian education there is coming a new theological orientation, but with it some tendency toward theological preoccupation. Theological indoctrination is important only as it aids the individual in his adventure with God, the development of his being as a child of God, and the perfection of his relationships with his fellows.

There is a growing impatience with the "walls of separation" which attempt to segregate the religious interests of persons into a sort of spiritual cloister. There is developing a serious concern on the part of both religious and secular education for the integration of all the forces that make a person and the elevation of them to a level consistent with the insights of religion.

The great tragedy in Christian education is two-fold: we are reaching less than half of the children and young people, and are only "half reaching" that half. We know how to do much better than we do but we trifle with our great commission. Well over 3,000,000 babies are born each year. The church and its families have the responsibility for their religious nurture. Over 1,500,000 of them will be neglected. Long before 2054 this condition should be corrected. God grant that yet in this generation we can give a better accounting than we can today.

Our good wishes to Washington Street Baptist Church of 1954 and of the year 2054. With this and other churches the *Journal* and the National Council of Churches look forward to a growing service throughout the coming century.

Thirty - Thirty One

THE JOURNAL opened its thirtieth year last September by reaching the largest circulation of its history, well over 30,000. In February the circulation went past 31,000. There has been a gain of nearly 25% in the last two and a half years. The staff wishes to thank the many readers who have helped to make this possible by telling friends about the *Journal* and by increasing the size of club subscriptions to churches.

Many have commented on improvements in the *Journal*. It is increased circulation which makes these improvements possible. Every reader can help celebrate the completion of thirty years of service by the *Journal* and can help insure a still better magazine by securing new subscriptions. The orchids go, to date, to a subscriber who has secured forty-five new subscriptions since last fall. That takes devotion and imagination.

Design for Teaching

THE MAY ISSUE of the *Journal* is to be one of the most helpful special issues yet published. It will tell how the best church school teachers go about their work. The twenty short articles, mostly by lay workers, are being illustrated with drawings by John Steiger, who is also designing the cover. These articles will tell simply, step by step, what goes into good preparation, teaching, evaluation and planning again.

A large extra supply will be printed, for it will be the kind of special issue churches will want to buy in large enough quantities of extra copies to provide every worker with a copy, and to have a dozen or so left for future use with new teachers. It will also be in demand for leadership schools and for college and seminary classes.

One of the reasons many church schools are not measuring up to high standards is that individual teachers do not understand how to go about their teaching and no one in the church has the skill to show them. This special issue will be just the kind of tool a minister or superintendent needs in coaching teachers, and to give a teacher to keep permanently as a guide to good teaching.

Virgil E. Foster

Helping Youth to Find Life

by Walter D. Cavert

AN OLD BOOK of conundrums has as its final question, "What is the greatest riddle of all?" The answer is: "Life, for we must all give it up." For most people life is a ride. They live and die without discovering the meaning of human existence. From the time of the rich young ruler down to our own day people have been crying out, "How can I find life?"

Consider carefully the three-fold answer which Jesus gave to this question, for it has basic implications for all who are engaged in the Christian training of boys and girls.

Respect the Christian heritage

"If you would enter into life, keep the commandments," said Jesus. If it sounds like a commonplace suggestion, remember that the clue of knowledge is to respect the basic insights of the past. We show our folly and not our wisdom if we become a race of moral experimenters who fail to profit by the accumulated experience of our ancestors. The Christian life will be lived at its best only when it is surely grounded in the highest achievements of those who have gone before us. We do not outgrow the past. We grow out of it.

Our moral and spiritual heritage is not to be ignored. Christianity has its roots deep in history and no one can qualify as an intelligent disciple of Christ until he has become intimately familiar with the literature of the Old and New Testaments. Unless we have helped young people to know and understand the Bible and the story of the church, we have not taken the first step toward preparing them for life. No series of discussions, however interesting, can take the place of a serious study of the original records of the Christian faith.

Mr. Cavert is Field Director of the Synod of New York for the Board of Christian Education, Presbyterian Church in the U.S.A.

Identify yourself with the needs of others

But a conventional morality based on a traditional faith is never enough. To be good in a dull, routine sort of way is perilously near to being good for nothing. Such goodness brings no deep personal satisfaction and is of little value to one's fellowmen. Seeking to jolt the young ruler free from his self-centered complacency and give him the thrill of a great adventure, Jesus threw at him the challenge, "Sell all that you have and give to the poor." Obviously Jesus did not intend this as a binding command on all people, for he told Zaccheus that salvation had come to his house when the tax-gatherer promised he would give half his goods to feed the poor. Back of Jesus' words, however, is a basic principle capable of universal application.

Life can never be had on any cheap and easy basis. It involves outgoing love which is willing to pay the price of costly identification with the needs of others. True Christian living always has a plus element that makes it a joyous venture of service and love. All through the teaching of Jesus runs the constant theme that one can find life only by giving it away. For the Christian, the pot of gold containing the true riches of life is not to be found at the end of some gaily colored rainbow but at the foot of the cross.

If young people are mainly concerned about security, they will miss the road that leads to abundant living. No church program can meet their deepest needs unless it sounds the call to share their faith, work sacrificially in community service projects, and reach out to meet the needs of people around the world. To live safely and comfortably, always looking out for number one, never making any sacrifices, refusing to give oneself in service but trying to make others serve us,—this is not the way to find life but to lose it. The people

whom history has remembered with deepest gratitude are not those who hung back like cowards on the edge of life but threw themselves into it with all their enthusiasm and resources. Kagawa's one rule for happy living is said to be, "Give yourself freely and without reserve in the service of others." He has no second rule.

Follow Christ

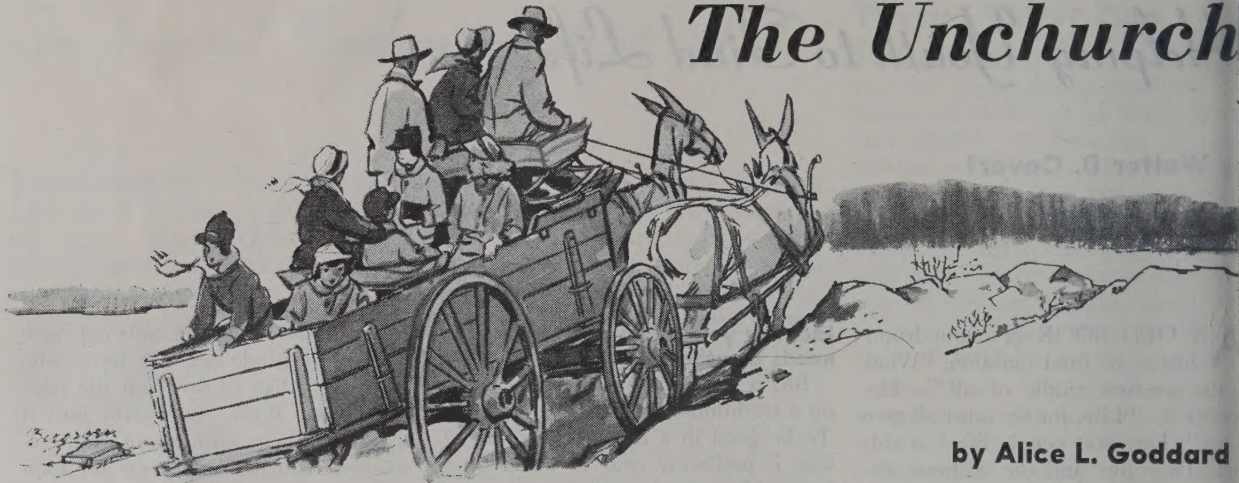
"And come and follow me," said Jesus. He summoned the young man to a great loyalty. This final aspect of Jesus' prescription for life must not be overlooked. Christ always calls for decision and dedication. Unless a person is willing to make a great commitment he cannot discover the ultimate secret of great living. A follower of Christ is not merely a nice person who leads a moral life, seeks the truth, and performs occasional good turns. He accepts Christ as the revelation of the truth and surrenders himself in obedience to the Master's will. Without evasion he gives his allegiance to Jesus Christ as Lord.

Perhaps the greatest difficulty in helping young people to understand this indispensable aspect of Christian discipleship is that many of them have never had intimate acquaintance with anyone who has made an uncompromising commitment of his life to the cause of Christ. They are familiar with the pettiness of church people but have seen no visible demonstration of spiritual greatness. More than anything else they need teachers and leaders who will make their own lives a true offering to Christ.

PRAYER

Dear Heavenly Father, lead us into a deeper understanding of our Christian heritage and its meaning for our own day. Give us a more daring faith, take the reluctance out of our obedience and help us to become complete disciples of thy Son, Jesus Christ. In his name and for the sake of the work we seek to do for him. Amen.

The Unchurch



by Alice L. Goddard

A PIONEER WOMAN who had lived in a sod house after moving to Dakota, was asked later, "What did you do for a Sunday school?"

She said, "We had one as soon as we got the sod house."

"Where did you get the children?"

"Get them? We went out after them. As soon as we got a wagon full of children we bumped it down into the sod house and started a Sunday school."¹

As in those days, there are still unchurched children and their families to go out after in every community. They are still the responsibility of concerned Christians. There has been no amendment of the divine command to "make disciples of all." And now every church has better facilities for doing this than a sod house and a wagon.

Who is responsible?

Whether the attempt to reach unchurched persons is best done by individuals, single churches, a group of neighborhood churches, or a community council of churches, depends upon the situation. There may be instances in which a single church must assume the responsibility for keeping up with the unchurched people in its own parish. At the other extreme, there are many large housing projects where cooperative efforts are generally necessary to reach large masses of people. Until these are organized, the local churches near

the project may make sure that every visitor to their churches is cordially welcomed.

One interested person working alone, if enthusiastic about finding unchurched people and bringing them into the church fellowship, can often enlist the interest of other church leaders.

When a church school staff becomes concerned, a workers' conference is a good place to do the planning. It is better to begin with a limited program which can be carried out satisfactorily and expand it gradually than to put all of the workers' energy into securing a prospect list. One person or a small committee may do the necessary detail work and allow the others to put their efforts into outreach.

Neighborhood churches often work together effectively to reach unchurched children and their families. Sometimes not all will cooperate but this needn't stop those who will. The cooperating churches will want to form a small joint committee. This committee may be composed of the ministers and one or more lay leaders from each church school. Each committee member is responsible for helping make plans, clearing these plans with his own church, and arranging to have his church share the responsibility.

In cooperative as well as in individual efforts one visit or home contact may not be enough to enlist a boy or girl in the church school. Plans should include continuing follow-up and suggestions of ways the person inviting the child can keep in contact with him.

Councils of churches and ministerial associations can stimulate, guide, and coordinate neighborhood or community-wide efforts to reach the unchurched. These organizations can provide training for home visiting and other approaches. They can hold a National Christian Teaching Mission in cooperation with the National Council of Churches. They can be responsible for radio and television programs and newspaper articles that alert church members to their responsibility to unchurched boys and girls. Use of these media can create a community climate which will remind parents and church leaders of their responsibility for the religious nurture of children.

Finding the unchurched

In some of the older and more stable communities, everyone knows who are the unchurched people. Any church actively concerned can try to get them into its church school program. However, in many communities today it will be necessary to work out definite plans first to locate the unchurched. Ways of doing this depend upon the nature of the community and the churches in it.

Perhaps the easiest way to locate those not in the church school is through the church leaders themselves and then through the public school teachers.

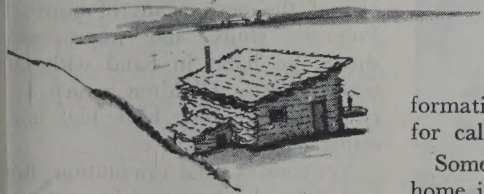
Frequently the pastor is called on to minister to unchurched families in times of crisis: death, serious illness, or marriage. Persons in these families, though few in number, are a worthwhile beginning for outreach efforts.

Mrs. Goddard is Director of Children's Work, Division of Education, National Council of Churches.

¹From a report given to the World's Sunday School Convention in 1889.

Must Be Reached

How to find unchurched children and their parents and bring them into the church school



Then there are the Scout groups, church-sponsored clubs, and weekday church school classes, all of which often include children who do not regularly go to church school. Leaders of these groups and Sunday church school workers can cooperate in checking records, making home calls, and inviting these club members and their families into the church's total program. Christian leaders of classes and organizations meeting outside the church have a similar opportunity.

Many public school teachers and superintendents are church members. They know which children do not go to church school and will supply these names to the church. No public school teacher, however, should be asked to give information beyond what permitted by the policies of the community's board of education.

Friends and neighbors are a natural source of information. Church school classes may be asked as a group to list their acquaintances and the churches they attend. Some are sure to be discovered who do not attend any, or whose affiliation is uncertain. Class members should be encouraged to bring unchurched friends and neighbors with them to church school. An easy way to get acquainted in order to invite them is to ask neighbors to "television parties" at one's home.

Children like to watch for moving vans. Particular streets can be allotted to junior boys and girls living near or on them. They can report the addresses of newcomers to a designated adult, who sees that the in-

formation reaches those responsible for calling.

Some church leaders ask in every home in which they call about families in the neighborhood who do not attend church school, and enlist the help of those in the home in reaching them.

Church school rolls and church membership lists deserve study. "Follow the family line" back into the home and ask about brothers and sisters. Systematic checking of old records often reveals pupils who have formerly attended the Sunday or vacation church school or have been on the nursery roll, but who no longer are active in any phase of the Christian education program.

Some churches have Christian education leaders in the lobby to help welcome strangers, find out if they have children, and plan with them to enroll the family in church school classes. This should be an integrated part of the local church's program to greet and follow up visitors.

Rechecking cards of previous surveys may be well worth the effort, to see if the families who gave a denominational preference have joined, and if those who gave no church preference were effectively reached by any church school. Also it is well to look for children who, since the survey, have reached the age of church school attendance.

House-to-house visitation is nearly always a good way to discover unchurched persons. Men's and women's groups may accept responsibility for this calling. One plan is to assign each member one block of the area around the church. Calling done by couples can be very effective. Training in a systematic plan for securing and using the desired information is important. Denominations, state councils of churches, or the Department of Educational Evangelism

of the National Council of Churches (79 E. Adams Street, Chicago 3, Illinois) can give help regarding survey techniques.

Business offices in many towns and cities have **telephone directories** listed by street addresses. These make possible a telephone census of families living in certain geographic areas. The minister or other qualified persons in the congregation may help train those making the telephone calls.

Veteran, farm, labor, and similar organizations generally include many parents among their members. It is well to contact their leaders and other members interested in the church to secure names of unchurched families.

Utility companies will generally make available lists of new subscribers. These may be sorted geographically for follow-up.

In many cities there are **commercial organizations that visit newcomers** on behalf of business firms. Some of these visitors will be willing to give information about the local churches to the newcomers and will refer names to ministers, when the churches cooperate in asking for this service. There is usually no charge for this.

How to begin in reaching the unchurched

Careful planning at the start saves time and effort. It is well, first of all, to consult the Christian education committee or board, the body responsible in the church for evangelism and survey, and the minister. This clearance provides for integration of effort and a unified church program.

Having secured the names and addresses of unchurched people, these should be organized so as to expedite home visiting. Plans should include only what can be done in the time available, making allowance for necessary follow-up.

The people who are to do the calling need some training on how to go about it. If they are to talk to children, they may need help in learning ways of getting acquainted with them. Any invitation to a child needs to be followed by a contact with his parents. Training may include dramatizations of home calls. These would demonstrate how to relate special activities in the church



Minrod Photograph

Callers should be able to tell about the church school program for various classes and departments.

program to the particular interests of the prospect.

Callers will want to be able to tell something about the church school program for the various classes or departments. Some of them may

make a scrapbook showing all the church school activities. However, the church should supply callers with printed leaflets listing all church school departments, children's and youth groups, women's societies, etc.,

and giving the time of church and church school services. It is better if this could be an annotated list with some indication of the curriculum or program of each group. In cooperative efforts the leaflet will include information for each participating church.

Holding new pupils

A good church school program is one of the best means of outreach. Program study and improvement should go hand in hand with outreach efforts. Children return to church where they have had interesting experiences.

Newcomers need orientation. Boys and girls who have not been attending the church school need to be told what the class or department is studying and something of its plans and procedures. They want to feel at home as soon as possible. Parents of church school pupils may be asked to become informed and help teachers do this.

Girls and boys go where they have friendly times with each other and with adults. Younger pupils can catch with adults on prospects their own ages and get acquainted with them in their homes. This gives a new member a feeling of having a friend in the group.

After a person is enrolled, it is advisable for the one inviting him to continue a personal interest in him until he is at home in the church school fellowship.

To hold pupils requires checking every absence. An absentee can quickly become an unchurched child unless leaders show they care and follow up his attendance. This can be done by telephone or mail; better still by a home visit. In cases of illness or continued absence the minister or church school superintendent may want to call also.

Every church school must increase its membership to keep pace with the birthrate. But to do that is not enough. The church school must go beyond holding its own and must reach the millions not now receiving any Christian education. No church can do the whole task but each church can do a share, however small, and every member can contribute something to this share. Until the commandment to . . . "make disciples of all" . . . is fulfilled, no church school dare be satisfied with its enrollment.

How to Use This Issue of the Journal

For Christian Family Life Week see articles on pages 7, 9, 11.

Do you really want to reach those not in any church? See page 4.

Your public library can help you in religious education. If it isn't, it is likely because you don't know how to use it. See the article on page 12.

Is junior high work a weak spot in your church? Read the second in a special series on junior highs, on page 14.

How far can public schools go in religious education? You may be surprised by some of the answers in the article on page 20.

How children meet tragedy (or adults for that matter) depends upon what has already happened to them. See page 7.

Important Reprints

Protestants, Jews and Catholics, by Stanley I. Stuber, from the February 1954 special issue. A chart giving parallel listings of fundamental beliefs of Catholics, Jews and Protestants. Rearranged to be used as a small poster if desired. Single copies, 7c; 25 or more, 5c each; 100 copies, \$4.50.

The Unchurched Must Be Reached, by Alice L. Goddard, concluded on this page. Single copies, 7c each; 60c per dozen.

The special series on **The Church's Ministry to Handicapped Persons** is to be reprinted in booklet form. Prices will be announced in a later issue of the Journal.

The new leaflet on table graces, **We Ask the Lord's Blessing**, from the March issue is available at 7c per copy, \$7.00 per 100.

Available from Department of Publication and Distribution, National Council of Churches, 79 E. Adams, Chicago, 3, Ill.

Tragedy in a Child's Life

by G. Baez-Camargo

A SAD, ashen face. A misty look in the eyes. If you saw it in magazines or relief promotion posters you have not been able to forget it. It was a picture of a half-starved Korean boy, "the child who wouldn't smile." He was a living symbol of the many hundreds of thousands of children throughout the world who have, in our times, been struck by war and its trail of hunger, disease, displacement, bereavement, loss of home.

Ours is a blood-dripping age, steeped in tears, shaken by fear and anxiety, as perhaps no other before. Broken homes by the million. Utter poverty the common man's lot in many lands. Even to this day, several hundred thousand displaced persons and refugees. The map is splattered with hotbeds of potential conflicts. Nations and peoples are haunted by the menace of another and more dreadful war.

Perhaps many more children are faced today, and at an earlier age, than ever before, by disappointment and tragedy. Many are suffering under the direct impact of disaster, others under its indirect consequences. Fear, anxiety, insecurity in their parents and other adults poison the very air they breathe and tend to create in them the mood that easily becomes a prey of depression and despondency.

But even far away from the scene of actual conflict everyday life is full of things that may thrust the child into confusion and despair. There are sickness, accidents, economic anxiety, bereavement, greed, hatred, violence, injustice and immorality. The normal child cannot be permanently or completely kept from coming in contact with such disturbing realities. He experiences them in his own person or he sees them strike at his own family, friends, neighbors. Even if they do not occur under his very

eyes he often senses them and is influenced by them.

There are the many little things—not so little for the child—that hurt. A word, a gesture, a motion, the slightest indication of injustice, may leave a deep wound in a child's tender soul and become a hidden source of bitterness and disappointment. There was, for instance, little Ann, who had developed a grudge against everybody and everything, who hated the company of other children, who always preferred to be alone. It all went back to the day when she overheard her mother, a woman of re-

markable beauty (while Ann, in comparison, was homely), tell the nurse not to let "that ugly child" ever into the living room when she was entertaining visitors.

As for the adult so for the child, it is the sheer fact that innocents also suffer that makes the problem particularly acute. For that fact seems to challenge the belief in a heavenly Father of justice and infinite love. Henry was once having a grand time watching the firemen at work. But it was different when he caught a glimpse of one of them emerging from the dust and smoke of the



National Society for Crippled Children and Adults, Inc.

It is easier for a child to realize God's love when he sees it reflected in the lives of those he loves and by whom he is loved.

Professor Camargo is Secretary of the Committee on Christian Literature in Latin America, Mexico City, Mexico.

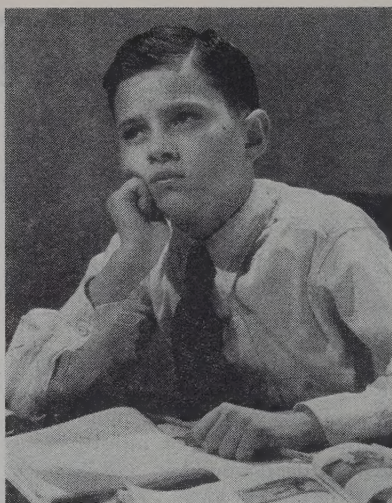
burning place with the charred body of a boy in his arms. At bedtime that evening his puzzled mind asked many questions. Was the boy naughty and had God punished him? Or was God not looking after him when the house burned? Didn't God care at all?

Again, there is the enigma of death, and the child's agony of soul when death strikes close at home. For weeks on end after his mother died, Johnny refused to go to church or to say his prayers. Someone, trying to be of comfort, had assured him emphatically that it was God who had taken his mother away. His mind reeled with questions. Why? Just why? Unable to find an answer, he harbored bitter resentment—against God!

Obviously, parent and teacher are here confronted with a very delicate task. It is a task that is made more difficult still by the fact that the child does not always express his doubts, frustrations and disappointments clearly or directly, either because of shyness or for fear of being rebuked. At other times a child's disappointment is expressed quite vigorously. But he gives vent to it through forms of behavior that deceive the naked eye as to their real cause. Tom is a typical case. He is only a year younger than his brother Peter. Peter is always stealing the show. So, Tom begins to act silly, to do the wrong things. It means being nagged and punished, but the experience brings him a secret satisfaction. At least he is able to attract attention.

Similarly a neglected, disappointed child may try, consciously or not, to "get even" through rebellious, vociferous, quarrelsome behavior. But often, under a rugged, unruly exterior, there is a tender and broken heart, longing for love, care and attention.

The task of the Christian parent and teacher, in helping a child to face disappointment and tragedy, is a delicate, difficult one. But it is also one of the most important and urgent. It is full of problems, but also full of opportunities to assist young lives in distress. It involves, first of all, an effort to understand the nature of each individual case, to reach deep down to the real causes of distress which may be many and varied. For instance, harmful repressions may be induced in the child by over-anxious adults, always doing things for him that he should do for himself. His



Keystone View Co.

Children are often puzzled by disappointments for which they see no cause.

natural activity, through which he would be able to learn and grow, is thus hindered and he develops repressions temporarily hidden by the pampering. A child's development may also be hindered when every way he goes he clashes head on with "don'ts." He then develops a sense of being a good-for-nothing or a perennial trouble. His personality either shrinks or develops in the wrong direction.

There are other causes of disappointment; such as, not being taken seriously; the paradox of being treated "just" as a child, but not *really* as a child; contempt for his make-believe world; broken promises of parents and other adults he has been taught to love and respect; the discovery, often in shocking circumstances, that his parents are not perfect beings; the conflict between his imagined world and the real world; insecurity about standards, if things allowed him when his elders are in a cheerful mood are violently disapproved when they are tired or busy; the wide gap that often exists between what some adults *say* and what they *do*; the difference between standards in his home and those in school, church and community.

But mere understanding is not enough. The child must have sincere friendship. There must be real concern and care for him. True friendship and sincere love are the royal highway to a child's heart. Love is the only key to real understanding.

"And if I . . . understand all mysteries and all knowledge, . . . but have no love, I am nothing." True love is not a vague, sweet feeling, but a dynamic sentiment that expresses itself in deeds. In assisting a distressed child, the main thing is not *what to say* to him, but *how to treat* him. It is in the love and sympathy of parents and teachers, rather than in their words of comfort and counsel, that a disappointed child finds courage and confidence.

Parents and teachers must also hold personally, as a living conviction, the Christian view of suffering and show the true Christian spirit in the face of mischance. The eager, prayerful searching of the scriptures by adults becomes then imperative, for answers to the questions that puzzle the child and the adult alike. Why do men suffer? Why is there unmerited suffering if God is just and loving? What is the practical meaning of God's care of his children? What about unanswered prayers? This search will make both our private study of the Bible and our "Bible lessons" with children, according to their comprehension, not a dry going over a book, but an earnest, expectant listening to God speaking to us through the sacred writings.

As we do that, we as parents and teachers are led to realize that the Christian answer to the problem of evil and suffering is not ultimately in a philosophical formula or a theological statement, but in a unique Person and a unique Event—Christ and his Cross. A Person in whom and an Event in which a God of mercy meets, in a supreme encounter, the sinful world of men, and, through vicarious suffering, transforms pain into heavenly bliss, defeat into victory, shame into glory, death into life, and vanquishes evil by letting it spend itself in its most terrible blow.

But once the parent and teacher have taken hold of this answer, they still have the problem of interpreting it in words and acts a child can understand. This might seem an impossible task. For has not Paul called it, even for learned adults, "the foolishness of the cross"? How is anybody going to explain it to the mind of a child?

And yet, there must be something in the mind of a child that equips it to understand these mysteries. For "to such belongs the kingdom of

heaven." And "unless you turn and become like children, you will never enter the kingdom of heaven." For God has "hidden these things from the wise and understanding and revealed them to babes." We are not justified in assuming that children cannot understand deep spiritual things.

Perhaps we overlook the fact that there seem to be two types of understanding. There is understanding through rational processes. And there is understanding through personal experience, spiritual insight, inner communion with truth. In the last analysis, it is not a matter of "explaining" to the child the Christian answer to disappointment and tragedy. It is

rather a matter of guiding him into a vital, personal experience of Christ and his love, an experience of confident trust in him that refuses to be broken and disappointed. An experience, not of a Pollyanna-like, starry-eyed optimism, but of true faith. A faith that is aware of the stark reality of pain and evil, but also sublimely aware of the ultimate reality of a God of love and justice who is leading towards a final victory of justice and love. An experience of being with Christ and therefore afraid of nothing, overcome by nothing.

This is an experience into which a child may certainly be guided, according to his age. It is an experience in which he can be helped to grow day

by day. What experience could be more proper for a child than that of responding with his own love and trust to the love of Christ, once he becomes aware of it?

Obviously, there will be room and need for some explaining, words of comfort and encouragement, stories to illustrate points, other materials and procedures made available by Christian education. But it is much easier for a child to realize God's love for him and to commit himself to it when first he sees the reflection of divine love in the lives and character, the faith and courage, of those whom he loves and by whom he is loved, as they themselves face life with its trials and disappointments and tragedies.

A Troubled World Needs Christian Families

by John Charles Wynn

THIS IS THE HEYDAY for prophets of doom. But today's pessimism is well taken. It would be hard to exaggerate the peril in which our shrunken world now finds itself. If we do not become aroused to the danger of that condition and realize that we are one human family, our doom appears sealed.

Simple as it is to gather indications of a troubled world by looking abroad, we must make honest admissions about the state of our own Union. The Hendrickson report now before the U. S. Senate itemizes a rightful record of juvenile delinquency across the land. The Kinsey studies, so ably analyzed in these columns during January, have astonished us with information about lowered sex morals in a changing society. The alarming increase of broken homes since World War II, the tensions between races that boil up in housing disputes and in gang warfare, the patent need for integrity in politics, the now familiar warnings from civil defense officials about imminent de-

struction: these are enough to make a case for the oft heard claim that modern civilization is breaking down.

To the Christian the solution for a troubled world lies in only one direction: God-ward. The Bible's teachings are confirmed by history and personal experience; God accomplishes much of his purpose through people. And custom-fitted for the communication of his will to mankind is the family. A troubled world needs Christian families. For the Christian family enacts in daily living the very values that the world as a whole could adopt with such profit.

We have long emphasized that little children come to religious knowledge through family life; yet somehow we have often left unsaid that adults are also enriched in their faith through family life.

Slowly parents begin to learn that the Christian faith is no extraneous concept to be added to home life as an accessory. It is the very framework into which all of life fits. It has to be acknowledged without despair that as parents we alone are not able to bring up our children perfectly; we require the aid of the Holy Spirit.

American churches are awakening to the value of education for Christian family life in their programs. The *International Journal* has often reflected the philosophy of this pioneering trend. But in Eastern Germany today, for example, parent education is no mere administrative concern; it is a dangerous profession. The catechists (roughly, the equivalent of our week-day teachers of religious education), go into the homes of their pupils not just to inform the Schmidts of how young Hans is doing in his studies of the Beatitudes, *but to strengthen the Christian faith of the family in the face of persecution*. In so doing they risk imprisonment or worse.

Family love

A troubled world desperately needs to overcome its hatred with love. But love does not break forth suddenly in the strategic realm of geopolitics. It is learned first of all at home. Nowhere does the family get nearer to its God-given purpose than in the expression of love. Doubtless the closest that we ever come to God-like love is in the self-giving love of a parent for a child. And the child in

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A troubled world desperately needs to overcome its hatred with love. But love is learned first of all at home. The parent-child relationship is a Providential relationship and God is in the midst of it.

Roy L. Vernon

return learns to love only as a response to this love that comes to him unrequested and unstintingly.

The parent-child relationship is a Providential relationship, and God is in the midst of it. As a matter of plain fact, he must be. For love in its essence is not so much a sentimental feeling as it is a heroic act. In family living, love supports, understands, provides, assures. In times of stress, whether in the home itself or the world outside, love is the power that sees us through.

Forgiveness

International politics would be greatly enhanced by less saving of face and more forgiveness. Again this is a spirit that is family bred. For there is no family in which wrongs are not committed. The call for forgiveness rises daily in home life. And there is no place that a forgiving spirit can be better and more easily fostered. Family members have to forgive seventy times seven; and this is a part of Christian growth.

If we learn to forgive each other, then how much the more must our Heavenly Father give the good gift of forgiveness to those who ask him? It is in the relationships of the family that we actually know what repentance means and what forgiveness can be. Members of a Christian family

thus educated can carry a redemptive mission into this troubled world.

Sovereignty of God

How very close to things spiritual we are in family relations! It is in this realm that we can best know what it means to yield our will completely to the reign of God. John Baillie in his *Invitation to Pilgrimage* tells how he came to understand that the authority his father extended over him as a lad was subject to a higher authority in God. The sovereignty of God was over his entire home and its every member. The young child in the Baillie home came to see that his own ultimate responsibility in life was to that same God.

Discipline of children in such a concern must likewise be held up against the standards of God's loving will. Such standards do not permit the punishment that injures any member. It is interesting to note in this connection that Soviet literature for parents also emphasizes this same insight about loving discipline, although based on a different philosophy.

Revelation in the family

Early in life the child begins to respond to his parents and the members of his family who are revealing their personalities to him. This is sound preparation for his later response to God; but it is easy to see how a person whose family has not known such loving interaction may reject the Christian faith.

The doctrines of the Bible are better understood in family connotations than anywhere else. This is hardly a happenstance. In the first place it is in the family that the child first hears words, and gets the knack of talking. But in the second place, the Bible is shot through with family allusions: a father agonizing over a wayward son, a man reluctant to waken his sleeping children at midnight, a mother giving birth to a baby. Jesus taught in terms of these parables not just because the vocabulary of the family lends itself to religious doctrine, but because such instances are integral to an understanding of the relationship between God and humankind.

Into a troubled world

The amazing truth, lying just within our reach, is that the Christian family offers a pattern on which the world eventually must be organized. It is quite possible that God is speaking (that is, revealing his will) through his families, imploring a whole earth to listen.

Members of any family that is Christian realize that they have a charge to do more than keep their own faith firm. It is not enough for them to insulate their home against the chill draughts of international enmity and the hot blasts of violent hatred. There is the painfully clear obligation to stride out into that troubled world, whatever the cost to themselves, and to act in the spirit of Christ their Savior.

Our Families and God

The weekday church schools of Dayton provide special materials for use in the homes

by Florence Martin

THE TWENTY-THIRD EDITION of an eight-page printed booklet entitled "Christmas in Our Homes" was distributed last December to the homes of the children who attend our Protestant weekday church school classes in Dayton. Our printing order was for 15,000 copies.

This year the seventh edition of a booklet for use during National Family Week, May 2-8, will be published. We know this also will be used in the homes, because we have been experimenting for over twenty years with resources which will appeal to both parents and children.

The booklets are made up of prayers, verses, stories, dramatizations, liturgies, songs, family worship services, family sharing opportunity, and commendations of books and recordings. These were written in weekday classes or contributed by families or by the teachers. Some of the parents of the children now in our classes were formerly our pupils and they have worked with the staff in planning the booklets.

By checking on the use of these booklets, we have found that the suggested games are used first. However, all types of materials meet with favor, especially if they are definitely labeled and if directions are given for their use.

Last year the family worship service for National Family Week was planned by a fourth-grade class. It was suggested as a sample plan for similar family services on other evenings. The children recommended a worship center with an open Bible surrounded by tiny flowers. For the first to worship they suggested:

We thank thee, Lord, for this our home.
Be with us now; prepare each one
To think Thy thoughts with Thee.
Amen."

Florence Martin is Director of Weekday Church Schools for the Church Federation of Greater Dayton, Ohio.

After a couple of hymns and the reading of Psalm 100 for the Scripture reading, the following prayer was given:

"O God, we thank thee for our homes,
for food and water,
And the many beautiful things we enjoy.
We thank thee for friends who help us
in our work and in our play.
Grant that peace may soon come.
Forgive us for any wrong we have done.
Make us eager to do the right, and to
be helpful every day.
We ask in the name of Him who taught
us to pray —

and the Lord's Prayer followed. The program referred to a story, a song, and a poem which appeared elsewhere in the booklet, and closed with the benediction: "May thy love abide with us always. Amen."

Often the children must be the ones to introduce family activities of a religious nature in their own homes because many parents are inexperienced in their work as teachers of religion. We spend time in class trying out the games, music, worship services, stories and dramatization.

In a number of cases these family activity suggestions have resulted in regular use of prayer and religious literature in the homes. Some families have set up "Stay at Home Nights," such as the one in the home of a doctor which began at the request of his child. One night a week regularly the doctor turns over his professional responsibilities to a colleague and joins with his family in a whole evening program of fun, fellowship and worship. His child said, after they had had these family evenings for some time, "I didn't know Daddy was so much fun!"

Unchurched families have been related to churches as the result of family worship and fellowship started by the children. One family continued their family worship experiences in their vacation at camp and wrote the following poem which they contributed to the next year's bulletin:

The blue sky dips to touch
A lofty mountain peak.
We stand each of us in awe
As God's majestic handwork unfolds
Before our eyes.
We worship Him in silence serene.

These booklets are only a part of the resources which we try to get into the homes. We found many years ago that parents need help in the Christian nurture of their children—materials in line with the resources used in Sunday and weekday church schools. The National Family Week resources have been promoted and widely distributed *Pages of Power*, a booklet of family devotions for National Family Week, has always been appreciated and used faithfully. The quarterly devotional periodical, *Thoughts of God for Boys and Girls* is used in many families. Even our little booklets are kept in some homes as permanent resources.

Through the Christian Family Life Committee of the Church Federation we have had good cooperation in promoting the use of the materials. Pastors and church school teachers refer to them. We have been given time on radio and television programs to interpret the booklet and to demonstrate such activities as a family worship service. The public library sets up a reserve shelf with the books recommended for family use, and bookstores feature them.

Three of our weekday church school teachers, in writing the "Message to Parents" in last year's Family Week booklet, closed with a statement which expresses our point of view:

"Leading a family in the Christian way requires thought and planning for experiences of exploring, reading, discussing, and worshipping as a family. This booklet has been written to help your family grow in Christian togetherness: for a closer fellowship in your home with your family and God."

Family Week Materials

Family Week in Churches, 5c ea.; \$4.00 per 100.

Family Week in Your Home, 5c ea.; \$3.00 per 100. *Poster* 10c.

Pages of Power, Part I (Old Testament); Part II (1953 New Testament booklet), 5c each.

Department of Publications,
National Council of Churches,
79 E. Adams, Chicago 3, Ill. Enclose 10c for handling on orders under \$2.00.



Many libraries now lend records and pictures as well as books.

Fine Arts room, Public Library of New York, New York; courtesy of the American Library Association.

Use Your Public Library

Do you know how many interesting resources may be borrowed from the library in your town?

by Ellen Duke Politella

HAVE YOU had trouble finding materials to help present your church school lessons in a vivid way? Is your church school budget so limited that it cannot cover extra pictures, books and audio-visual aids? If these things apply to you and your school, you are one of thousands who can benefit by public library services.

Many people think libraries are for books—and so they are! There are books on teaching methods, books on Bible history and geography, Bible reference books, church history books, plays, and poetry. Usually there is a section for public school teachers which contains stories and other materials useful for class or worship periods. But in addition most libraries now lend many other kinds of materials. There are pictures, maps,

films, pamphlets, clippings — but whoa! let's take them one at a time.

The picture collections are sometimes impressive. As you might expect, there are reproductions of many masterpieces of art, often appropriate for a worship center. But there are also nature scenes, and pictures on nearly any subject you can think of that is possible to illustrate. The contemporary pictures of foreign countries, for instance, are excellent for missionary study. If for some reason your library does not have a picture file, you can probably check out magazines such as *National Geographic* or *Holiday* for the same purpose.

Some libraries have special map files which will help you in your class work, though you may not be able to check them out. However, you probably can borrow books with small maps in them.

If you live in or near a fairly large city, you can probably benefit from

a film loan. For a small service charge on each film you can check out movies or filmstrips. Ask for a list of the audio-visuals available; these vary but most of them include some on foreign countries, social conditions, ethics, and child care. Frequently there are good religious films as well, such as the *Two Thousand Years Ago* series on life in Bible times.

Many libraries now also offer records. These range from recordings of great symphonic music, oratorios and solos to music and stories for children. There is a beginning selection of recorded books, such as plays and poetry, which may be of interest particularly to youth groups.

Lesson materials are usually prepared months, or even years, ahead of the time they are used. For up-to-the-minute references and a variety of allusions, you will find help from the clipping file. For instance, if you are studying the Jewish religion, you will find newspaper stories on Jewish observances in your city, though they may be for reference only. Pamphlet files give concise, interesting, contemporary information on a great variety of subjects.

Magazines provide articles which are frequently helpful. To find the issues with the material you want, look in *The Reader's Guide to Periodical Literature*. This is an impressive-looking index to all the articles published in 150 well-known periodicals. There are other indices as well, on specialized subjects, such as the *Education Index*. Ask your librarian how to use these. Articles are especially helpful when you are dealing with adults and want to tell them where to get ammunition for discussion or debate. Whether it is juvenile delinquency, alcohol consumption, race relations, or the ambassador to the Vatican, you will find articles written on the subject.

The library is a good source of help and it can do much for you; but of course you must make the effort. An hour or so a week can be well spent in it, and may be the means of adding color and interest to an otherwise average class session.

Mrs. Politella is director of teacher training, Christ Episcopal Church, Shaker Heights, Ohio.

YOURS FOR THE ASKING

As a variation, two "Ideas" are presented this month. The one on vacation Sunday schools is appropriate at this time, and may encourage other groups of families at resort places to set up church schools. The parent-teacher programs at Old South Church in Boston indicate that parents actually are interested in the church school and will attend meetings if they are well planned and conveniently held.

Questions are invited on any phase of the religious education program. Stories of successful ventures helpful to other churches are welcomed as "Ideas of the Month." These are paid for with subscriptions to the Journal.

Ideas of the Month

A Summer Sunday School

VACATION TIME is very near and pupils who have been regular in Sunday school during the past months will be absent many times this summer. Even if your church school continues at its normal pace, many families will be out of town at summer homes or at some other vacation spot. They should be in Sunday school and yet it is vacation time, with wonderful long week ends.

The fifty families with cottages at Atwood Glens on Atwood Lake in western Ohio faced this problem from the vacation end. Three years ago pastor Carl Driscoll, Grace Lutheran Church, Dover, Ohio, realized the need of a summer Sunday school and introduced the idea to the villagers at one of their community meetings. There was an enthusiastic response to plans which had been formulated. Signs were posted at the beach and the next Sunday summer Sunday school opened.

The Mason cottage, with a large porch and basement room, was offered as the meeting place for classes. A small altar with cross and candles, providing a churchly worship center, was placed in the room. Each year Grace Lutheran church has provided chairs, hymnals, Bible story books, crayons, scissors, pencils, pictures and other materials for creative activities

for the younger children.

The fifty pupils in this unique school come from many Protestant denominations and from the Catholic Church. The attendance has been very regular, especially the group aged fifteen to eighteen years. A reason for this given by one of the boys was: "It's different out here—we all go to Sunday school just the same as we all swim together or go fishing and hiking. We are all good friends and so we like to worship together."

The group is divided into three classes — Beginners-Primary, Juniors, and the Youth group. All study the regular lessons for their respective age group from the Christian Growth Series of the United Lutheran Church.

Good stewardship of time, talents and possessions is practiced in this school. Offerings, which were very good last year, were given to CROP for the purchase of grain for Europeans.

The teaching staff is made up of volunteer workers coming from various churches and cities. All live at the lakeside village during the summer. With each one bringing fresh ideas regarding administration and teaching, the school has proved a helpful experience to the teachers, as well as to the pupils.

Classes have been conducted in the basement room, on the large porch, and under the shady trees or down on the beach. The latter two were ideal places to teach some of the Bible stories dealing with the outdoor life of Jesus and his disciples. The children's interest seemed kindled anew, even in an old story, due to the relaxed natural feeling which the outdoors location seemed to lend to them.

The school begins the first Sunday of June and ends the last Sunday of August. This year we hope to see again the boys and girls in their blue jeans and bright colored blouses and shirts. The little people in gay sun suits will be coming along trails and paths to the Mason's cottage again, and some will come in boats across the lake from other vacation villages to work and study in this summer Sunday school.

MRS. J. S. WHERLEY
New Philadelphia, Ohio

2. Sunday Noon Parent-Teacher Meetings

WHAT KIND of religion are they teaching my children in the church school?" "My husband and I would be glad to cooperate at home, but we don't know what to do."

Questions like these, asked by uncertain parents, led to a year-round program of monthly parent-teacher discussions at Old South Church (Congregational) in Boston.

Once a month, directly after church on Sunday morning, parents, children and church school teachers ate lunch together. This informal situation allowed everyone to get acquainted on a relaxed, friendly basis. Children saw their teachers munching sandwiches—just like ordinary human beings. Teachers and parents chatted about everyday affairs.

From one to two, the children were taken aside for recreation or movies. This gave parents and church school teachers an hour for unhampered discussion.

At the initial meeting in October, each teacher explained the content, methods and home relations involved in the course he or she taught. Each teacher was also asked to give his reasons for wanting to teach his particular class.

"Christmas in the Christian Home" was the subject of another meeting. Five sets of parents spoke on gift giving, games, carol singing, tree trimming and other family activities.

No subject was too difficult to tackle. Parents wanted to know "What does our church believe? What are they teaching our children about God and Jesus?" In response to this question, one month's program was devoted to basic beliefs. A simple mimeographed sheet was prepared, so that parents could take home a statement of the core of belief of their church.

What can you do in a Christian home in the summer? The closing meeting of the year brought out these suggestions: visiting the church where you go on vacation with a receptive spirit; experimenting with

family grace or home devotions; summer reading for adults and children.

A Parents' Committee composed of eight couples whose children attended church school chose the topics for discussion. The head of the com-

mittee, the father of three children, chaired the monthly programs. More than half of the church school families attended one or more of those Sunday meetings.

As the year progressed, a feeling

of mutual trust developed between parents and church school teacher and a new attitude toward Christian education emerged.

MISS FRANCES W. LAWRENCE
Boston, Massachusetts

Junior High Leaders Plan Together

by Lillian Richter Reynolds

A DEPARTMENT SUPERINTENDENT says he thinks the next quarter's work will be the most effective of any since he has been working. A teacher says she feels more ready to teach the new unit of study than ever before. The youth choir director says he thinks choir rehearsal can become an experience in spiritual enrichment. When people say these things, something good has happened to them.

The something in the case of these people was a planning session of the junior high leaders. It is very likely that equally good results might come about in any church where all the leaders of these young adolescents sit down together and do some constructive planning.

All leaders come to the meeting

A typical group of this kind meets once a quarter, usually over a cup of coffee. The department superintendent is there, of course. So are all the class teachers, the adult advisers who work with the group on Sunday evening, the leader of the Scout troop, the coach of the softball team, the parent sponsors of the department, the youth choir director, and the minister of the church.

A group less accustomed to this kind of planning together might wonder why some of these people are here, but this group has learned that each adult who works with junior highs has some understanding of them that can help all the others. They have also learned that each needs to know something of what everybody is doing if he is to do his

own particular job well. After all, junior high boys and girls are the same whether they appear on Sunday morning to be taught, sing in a choir, join the Scouts, or go to parties. Likewise the church is not trying primarily to teach boys and girls to sing or to play or to keep the Boy Scout oath or to assemble knowledge of the Christian faith. It is trying to confront them with the gospel in such a way that they will give their whole lives into the keeping of their Savior and will live by his teachings in all their experiences. Leaders are inescapably joined in this common task and ought to face it together.

Smaller churches are not exempt from the advantages of such planning sessions. Some churches ask one person or a married couple to be the adult leaders for all the activities of the junior high group. They may be the only junior high leaders in the generally accepted use of the term. However these young people are part of the minister's responsibility, and they do have parents. It could be a profitable venture for the leader to call together two sets of parents and the minister and consider the junior high program for the coming months. The results of such a meeting might be surprising to everybody.

They share their experiences

When the planning group, either large or small, meets, the first thing likely to happen is a sharing of experiences. This can be the most helpful thing about a meeting such as this. Each leader sees each individual boy or girl in a little different way. Often one knows a pupil well while others do not. Sometimes it is knowledge of the home background that needs to be shared. One group of adult leaders were about to despair of a

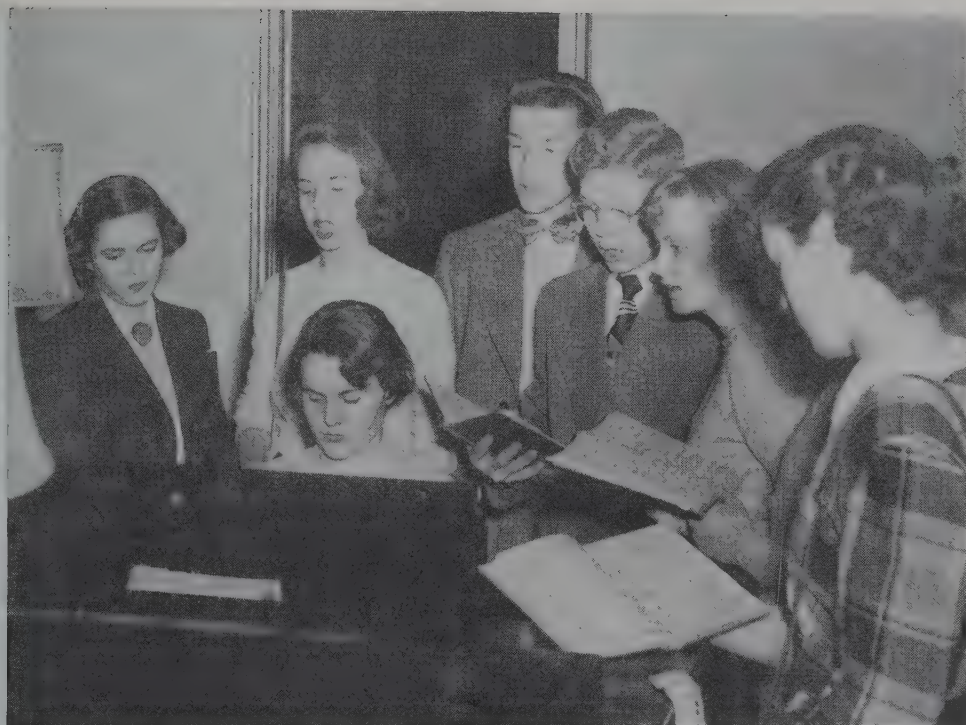
particular boy who had become exceedingly aggressive, who used profanity with liberality, who was just about to succeed in making some teachers resign. It was the pastor of the church who knew that the boy's parents were in the process of obtaining a divorce and that this affected his behavior.

Another boy, shy in all his group contacts, had consistently resisted his class teacher's efforts to help him participate in some study activity. The Scout leader told the group that this boy knew a great deal about astronomy. One activity that grew out of this meeting was an overnight stay at a camp. They planned for this shy boy to tell the group something of the stars and then to close the evening with worship. The boy shared his knowledge and then read for everyone, "When I consider the heavens, the work of thy hands . . ." He gained new stature among his fellows and grew in his willingness to give of himself to a group.

Sometimes this sharing does not concern the solution but the statement of a problem. One group of leaders admitted to each other that in every gathering there was a small group that tended to be exclusive. They discovered that it was the same group of boys and girls who formed this clique, whether they were meeting for choir rehearsal, church school class, or fun. The leaders felt that a unit of study coming up in their curriculum on "Practical Christian Living" might give them a good opportunity to lead the junior highs to see the unchristian aspects of such behavior. At the next planning session they were able to say to one another that the situation had improved as a result of this effort.

Mrs. Reynolds, a former director of religious education, is an active worker in the Southminster Presbyterian Church in Houston, Texas.

The hymns taught by the choir director may be correlated with the work being done in the junior high study course.



M. Edward Clark

At times the sharing is more definitely planned for. A public school teacher can be invited in to help the group know what the learning capacities of these boys and girls are and to understand how some individuals behave in different situations. The minister of the church can be asked to give help on biblical background for a particular unit of study or to share his training and experience in counseling people. A director of a community agency might prove a good resource person.

They plan their work as a unit

On the basis of what the group has discovered about known needs and interests of the junior highs they plan together to do the task which their church has set them. Many types of planning can take place at this session of leaders. If several people are teaching the same lesson material, they may do some planning together with profit to all. Though the entire group attending a junior high planning session would not be interested in the detailed lesson planning, each adult needs to know the curriculum of the church school. Out of this knowledge he can pick up high points and strengthen the whole program.

From one planning session where the church school curriculum was to be a world mission unit the adult

adviser of the Junior High Council went prepared to help the young people consider the possibility of a party based on a round-the-world-tour, using games and refreshments from many lands. One choir director centered his hymn teaching on hymns of the ministry of Jesus during the time the church school classes were studying the life of our Lord. A minister preached a series of sermons from Mark while the junior highs were studying that gospel. A worship leader asked those attending the planning session to list the basic needs they saw revealed in their boys and girls. She took these and lifted them to worship experiences as she helped the group become conscious of the Christian answer for these needs.

When leaders see their work as a unit, each is stimulated to do a little better in his own niche, and plans for meeting the needs of the pupils begin to appear almost of themselves.

They coordinate their programs

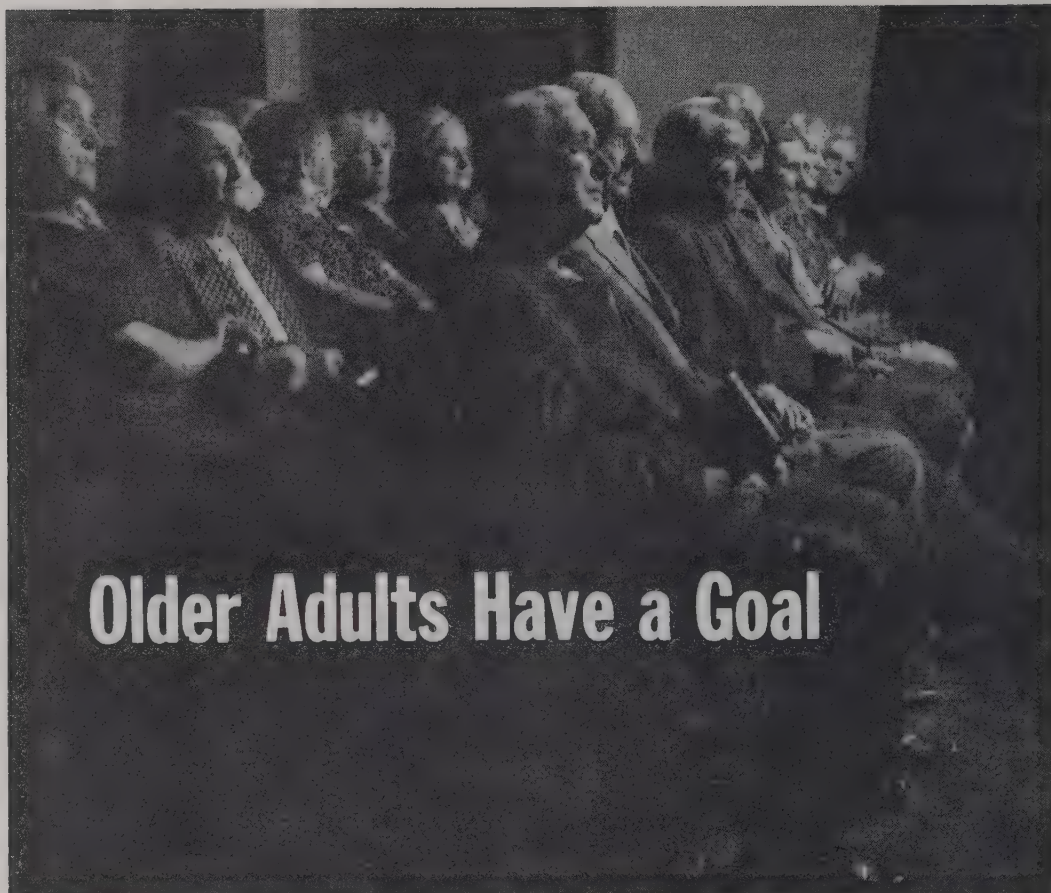
Finally, there ought to be some coordination of program. Leaders making visits in the homes can visit in the interest of the church—not only to see why a pupil has been absent from his class but to talk to him and his parents about the other opportunities which the junior high program offers. A Scout leader can encourage his

boys to attend church worship, not only during Boy Scout week but every week.

Sometimes unnecessary duplication can be avoided. The adviser to an evening group who had been planning a full thirty minute worship time for his group decided he could more profitably spend his full hour in a study type of program when he discovered that the morning hour contained a well planned worship period.

Churches testify that from meetings come requests of leaders for more training. Sometimes they decide to go as a group to a class or school provided by their church. One group planned an overnight retreat. Another group undertook a rather ambitious program of reading. There seems to be a great stimulus that comes from the fellowship of adult leaders working together and from the oneness that is the result of facing the responsibility cooperatively.

Junior high boys and girls sense the unity of program and leadership. It gives them the feeling of no longer being chopped into little pieces—a class here, a society there, a choir somewhere else—but of being a church, a fellowship of believers in which there are many adult friends, all of whom are interested in everything a boy or girl does.



Older Adults Have a Goal

George Pickow from *Three Lions*

by Earl F. Zeigler

"Not that I have already obtained this or am already perfect," wrote the older adult Paul to the Philippian Christians; "but I press on to make it my own, because Christ Jesus has made me his own. Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded." (Philippians 3:12-15a.)

PAUL had a place in his theology for the aging. They were children of God with a purpose in life and a goal to attain. They were capable of struggling with serious affairs, and they had a secure place in the Early Church.

Dr. Zeigler is Editor in the Presbyterian Board of Christian Education, Philadelphia, Pennsylvania.

An aging woman wrote to the editorial office recently, thanking the editor for a certain devotional booklet that had come into her hands. She said: "We older people have the same needs as younger folks in many ways. If they are tempted, so are we; if they get discouraged, so do we. If they have fears about the future state of the world, and think they can solve their problems by giving up, so are we tempted. 'What's the use?' is our daily tempter. But when we read of the qualities that are needed to make strong men and women out of our weakening old bodies, we feel encouraged to grasp these essentials and press on. We have been placed here for a purpose, we most surely believe, and we cannot attain that purpose by giving up before our race is won. Keep on encouraging us. We'll still make good if you don't lose faith in us."

Respect for old age

One of the basic theological as-

sumptions in the Bible is respect for old age. It was written into the fifth commandment, "Honor your father and your mother," and it was part of the cultural teaching of Judaism. Often we have limited this commandment to respect of growing children for their parents. This was not the original intention; respect was to continue throughout life, and into succeeding generations.

This respect was not merely a sentimental gesture of patronage, but a deepseated devotion to the aged. They were to be cared for, given security, and obeyed as long as they lived. Furthermore, they were counted among the assets and not the liabilities.

The Christian religion inherited this respect from Judaism, and taught it to Gentile converts who may have been less willing to bear the burdens that older people often became. Not until recent years has the Christian religion wavered in its basic attitude toward older people. Economic com-

petition may have contributed to the loss of respect. But we must challenge every move that puts the aging on the scrapheap. It is contrary to our affirmation of faith in the worth of every human being under God.

The stewardship of life

Our Christian belief in the sacredness of human life—all life, young, middle age, aging—requires us to admit that one period of life is not more useful in the sight of God than another. If aging people ever get the notion that their stewardship responsibilities to God and man are over with, they will become as worthless as chaff. Unwittingly younger people often contribute to this loss of a sense of stewardship by making the aging seem worthless, or failing to help provide useful things for them to do. *Use us or lose us* is as true of a septuagenarian as of a teenager.

An assurance of security

Life lived with God is secure. A hundred Bible passages could be quoted to support this thesis. Not the security that assures a bank account like the widow's oil that Elisha supplied for a time; not freedom from anxiety such as Paul suffered with his "thorn in the flesh;" not even assurance that death may not strike in unexpected ways. That is not the security that spiritual people seek. They are content to believe in a God who cares, a God who loves, and a God who has breathed into them the breath of life so that they have become imperishable.

In the last two decades or so this assurance of security for older people has been imperiled by lack of confidence in their continuing usefulness. Not that many older people are scared about being the victims of mercy killing; they are more fearful of dying of dry rot because nobody wants them and others seem only to endure politely their continued existence. What they want and need is the security of being useful in ways comparable to their abilities.

Churches are in danger of assuming that secular agencies can solve the security problems of older people. Churches want non-church agencies to tell them what to do with older people. This is in reverse. It is the churches who should be telling non-church agencies what to do with the old people. Feeding an older adult,

dressing him warmly, giving him a bed to sleep in—almost any non-church agency can do that. What the old person needs and wants is a relationship to Something outside himself, Something bigger than society, Something that loves his loneliness into happiness and joy.

This is the security that only religion can give. And the churches have within their hands and hearts the resources to make older people feel secure.

A theological agenda for the churches

The first national Conference on Aging, held in Washington, D. C., in 1950, sponsored by the Federal Security Agency, brought together representatives of almost every agency interested in the welfare of the aging. The churches were represented, naturally. The church section of the Conference reported their findings and recommendations in the publication, *Man and His Years*, pp. 205-224. This is must reading for the church leaders who were not at the conference.

What might be called "A Theological Agenda for the Churches" came out of the deliberations of these Pro-

testant, Jewish, and Roman Catholic delegates. In listing man's spiritual needs they included:

Assurance of God's continuing love; the certainty that life is protected; relief from heightened emotions; relief from the pangs of loneliness; a perspective that embraces both time and eternity; continuing spiritual growth; a satisfying status in life; a feeling that older people continue to be *people*; creative urges to be expressed; and opportunities to practice the full religious life.

A study of this agenda immediately suggests some of the ministries that the churches can offer older people: worship; training in prayer; training in the devotional life; participation in the sacraments; personal counseling; worthwhile church activities; service to the homebound and the institutionalized; and an evangelistic outreach for the unchurched.

Granted that the churches must depend on non-church agencies for many resources that older people are entitled to, it remains true that the basic theology of the churches demands that they go into action on a wide front for the older generation in our midst.

Design for Teaching

How the Best Teachers Go About Their Work

Coming in May

The May number of the JOURNAL has been prepared to give a "grass roots" picture of how the most successful teachers prepare for their work, do it, evaluate it and interpret it to their churches. It is written largely by lay workers in church schools.

The cover design and the illustrations for all twenty articles are by John R. Steiger.

This will be one of the most helpful issues of the JOURNAL ever published. The following are some of the special ways churches and religious education leaders are already planning to use it:

1. Order extra copies so that every worker may have a copy.
2. Use it as a basis of study and discussion for one or several teachers' meetings, both general and departmental.
3. Use it as a reference or a guide in leadership training classes.
4. Use it as an aid in interpreting the educational program.
5. Order extra copies to keep on hand to help new teachers understand how to go about their work.
6. Use it in college and seminary classes.
7. Use it in coaching of individual teachers.
8. Use it as an aid in recruiting the prospective teachers who say they don't know how to teach.
9. Use it as a "measuring stick" for evaluating the work of teachers.
10. Use it as a guide in planning by Christian education committees of local churches, councils and denominations.

See page 32 for form for ordering extra copies.

Serving Handicapped Persons of Institutions

by Dr. Anne H. Carlsen

This is the sixth in a series of articles on "The Church's Ministry to Handicapped Persons." It deals with the ministry to be rendered to persons in institutions for the handicapped—both within the institution and within the church building when they are able to come to it, with or without assistance. Dr. Carlsen is superintendent of the Crippled Children's School, Jamestown, North Dakota.

THE NEED for CHRIST does not lessen when one enters an institution. Those who are hospital patients, or resident patients in schools for the physically handicapped do not differ in their need for Christ's comfort, guidance and help from the ones who live outside the walls of an institution.

Visitation of short-term hospital patients is taken for granted. A church member who must spend a few days or weeks in the hospital will expect to have his pastor stop in to see him. It is the long-term hospital patients who are more easily forgotten, and yet who most need the ministrations of the church. It is for them that the hospital administration and the churches should make provision for regular church services. An auditorium can be converted into a chapel with the beds taking the place of pews.

In one crippled children's hospital, the services were rotated: one Sunday there would be Catholic services; the next Sunday, Lutheran; and the following one, other Protestant denominations. The youngsters put on their prettiest bed jackets and were pushed up to the "church" either in their beds or in wheelchairs. Liturgy, hymns, and a sermon by a pastor duplicated the services they were accustomed to having in their own home churches. In this same hospital, Sunday school was held every Sunday for the different denominational groups.

Teachers were volunteers from neighboring churches. Religious instruction was as much a part of the regular hospital program as were medical care, therapy and education. This was because of excellent cooperation between local churches and the hospital.

Nor is the value of this ministry limited to the patient alone. The staff members derive from it an important inspiration, support, and help in their daily tasks. The isolation of those who are resident members of the staff accentuates the need for this service.

Such a fine working relationship is not hard to maintain if mutual problems are discussed and plans worked out together. The church representatives must fit their schedule into that of the institution, which must follow a rather rigid routine. Rules must be respected and confidential information concerning the patients held inviolate. In return, the institution must provide space and facilities for worship and extend every courtesy to those who are helping with this important phase of the individual's total care.

Take handicapped persons to church

Just as church services can be taken to the hospital, so can they be taken to residential schools for the handicapped. But in addition to providing services within the institution, arrangements should be made for as many students as possible to go to the churches of their faith. The problem of transportation is the big one. The school alone probably cannot handle it. But if each church will assume the responsibility of seeing that the children of its denomination are transported, it can be managed.

A rugged barrier to church attendance for the physically handicapped is often an architectural one. Long flights of outside steps, often slippery

and treacherous, are hard for one who walks with braces and crutches. Those who must be carried up the steps realize the strain on the person doing the lifting. When they become older and heavier, they may refuse to allow anyone to do this for them. Thus, they are denied the satisfactions that come from church attendance just because of a traditional style of architecture.

Easy street level accessibility should be one of the features insisted upon in new church construction. Let us not forget that one segment of our population, the handicapped and the aged, have a need for churches they can enter without undue exertion. Church planners should take a tip from theaters and stores which are built so that everyone can enter easily. Basements could be replaced by parish halls which would have wide doors for wheelchairs and street level entrances. Present churches can circumvent the problems of stairs by building long ramps or installing elevators. If that is not feasible, at least strong stair railings can be added.

A long flight of outside steps to her own church did not deter one of our teen-age students from approaching her pastor on the possibility of a group of students attending there. Yes, she knew that her church provided religious instruction at the school for the crippled and she appreciated that. But that was not a substitute for regular church attendance. To his objection that carrying the severely handicapped students up that long flight would be impossible, she said that a church down the block with just as long a flight did it for their children. He got the point. He presented her views to a men's organization in the church. That group took it on as a project. Three cars with two husky men in each now transport the students regularly. Folding wheelchairs and walkers go along in the trunks.

Use the abilities of handicapped persons in church program

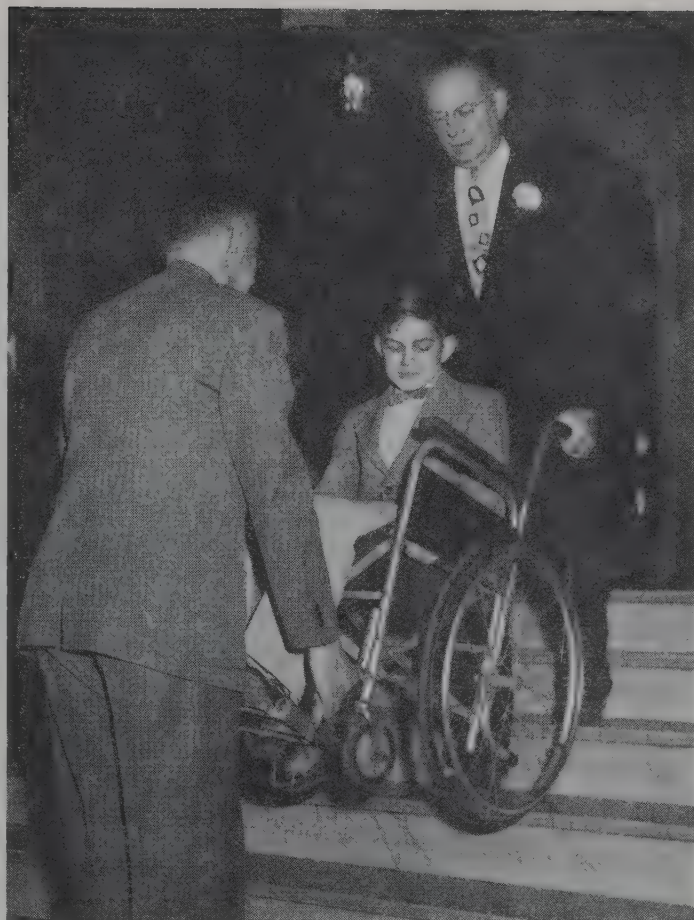
Once inside the church, the students should be made to feel a warm welcome. Attitudes of pity, aversion or condescension can be felt even if not expressed in words and they have no place in a congregation that professes to believe that the body is merely a dwelling place for the soul. Church members should be leaders in pointing the way to real acceptance of those who are different. Since wrong attitudes are usually based on ignorance, the church should provide information about physical handicaps and interpretation of them in small group meetings.

The handicapped person will want to feel a part of the group. "A feeling of belonging" is an essential need that must be satisfied. Encouraging participation of the handicapped in church work and including them on an equal basis in social activities will make them feel that they are wanted and needed. Making use of the talents of the handicapped, whether it be in the choir, young people's work, or Sunday school, is good economy for the group and morale building therapy for the individual.

There comes to mind an excellent example of how one small church utilized the abilities of a totally paralyzed young woman confined to a wheelchair. She taught a Sunday school class of teen-age girls. She sang solos as well as singing in the choir. For a Christmas pageant she was chosen to be the reader. None of these activities required that she be able to walk or even to use her hands. She had a beautiful voice, teaching ability and a winning personality that she could use to glorify God. Yet how many groups might have failed to recognize these as outstanding talents and put them into use. The usual reaction might be: "How sad that he is handicapped. If she weren't, think of how much she could do."

Encourage personal friendships and exchange visits

For those who cannot get to the church to take an active part in its social affairs, similar opportunities should be available within the institution. By sponsoring activities such as a young people's league, scout troop, and choir, the church can extend its fellowship and influence to those who are the most confined. To



Clark and Clark

Handicapped persons can be transported to church school if there are persons willing to undertake this responsibility.

give some association with the non-handicapped, it is well to have occasional combined meetings. The non-handicapped groups can be invited to the special school, and if transportation can be arranged the invitation can be reversed. When real friendships are formed, physical differences of sight, hearing, or physique lose their significance.

In a more personal way, church members can get to know individual handicapped students by inviting them into their homes for a dinner and an afternoon or evening. Only those who have lived in an institution can realize how much getting into a home can mean. Try as one will to make an institution home-like, its vastness in area and the size of its population prevent one from achieving the intimate atmosphere of a family home.

To be a success, such a home visit must be planned. Before the invita-

tion is even extended, the host should have prior approval from the school administrators. It is the responsibility of the social worker, or another staff member, to explain any special help the student may need at the table or later and to give some insight into the nature of his physical handicap. If there are children in the family, the parents should prepare them for the guest by answering ahead of time their questions, thus satisfying their curiosity.

Give material help to institutions

Another way that the church can help institutions is often thought of first: in giving material help. Financial support, either in the form of outright donations or as memorial gifts, is important. The fact that a school for crippled children was built and continues to operate on the gifts of love from many Christian friends indicates the extent to which the church

can help a worthy cause. When money is given, the institution should be allowed to use it where it is most needed, whether it be for staff, equipment, or just plain operating expenses. In the case of a state supported institution, the funds might be used for special things not provided for in the appropriation.

Women's organizations of the church may help by making things for the institution. It is well to find out first what is needed. The administration is always happy to provide a list of articles for which they

have use. Some of these can be made by church groups a considerable distance from the institution.

For local groups, mending "bees" are welcome help at an institution. For special mailings, their assistance in stuffing envelopes can be used. Volunteer workers may also help with the routine care of the students, as in feeding and dressing or with recreation.

Getting trained personnel for an institution is a very real problem. More special education teachers, therapists, and nurses are desperately needed. To

interest qualified young people in the church to consider such careers of service, and if possible to help finance their period of training, is a valuable service the church can perform. It takes people of devotion and concentrated interest to give the help the handicapped need if they are to learn how to help themselves. The church has within its fold young people of the caliber that is needed if only we can touch them with the vision of how useful their lives can be when spent in efforts toward rehabilitating those who might otherwise be useless.

How Far Can Public Schools Go -- ?

by Rolfe Lanier Hunt

HOW FAR can schools go in teaching moral and spiritual values without violating the principle of religious freedom?" This question, of great public interest, was the subject of a discussion group at the American Association of School Administrators' meeting in Atlantic City in February.

The scheduling of such a subject by the A.A.S.A. represents a concern which should be appreciated by church leaders. It shows the desire of public school administrators that public schools fulfill effectively their proper function in the religious development of children. The regard for the religious liberty of the individual indicated in the statement of the problem is also to be appreciated.

"The problem confronting the American people with respect to the place of religion in the public schools is basically one of method," Dr. Clarence Linton, of Teachers College, Columbia University, New York began. "How can a teacher give appropriate consideration to the facts and implications of religion when and where they are intrinsic to school experience—in literature, history, music, art, science, and other areas of the curriculum—without violating the re-

ligious liberty of himself, his pupils, or any parent?"

"Most of the American people profess some kind of belief in some kind of God. This is a fact evidenced by their replies to opinion polls and by their membership in religious groups. This fact has important implications bearing on many aspects of American life. For example, it is probable that one implication for public education is a conscious or unconscious desire on the part of most of the American people that the public schools will somehow teach their children to believe in God. On the other hand it is generally known that some parents, maybe for different reasons, do not want the public school to do this. The public school must serve both groups. Neither has a right to impose its views on the other."

Mr. Linton reported on a study by a committee of the American Council on Education, "An inquiry into the function of the public schools, in their own right and on their own initiative, in assisting youth to have an intelligent understanding of the historical and contemporary role of religion in human affairs." The report of this study, for which he served as director, is published as *The Function of the Public Schools in Dealing With Religion*, well known to students of the field. Three patterns of practice were reported: 1. avoidance of religion, 2. planned religious activities,

and 3. factual study of religion characterized by deliberate aim and plan to deal factually with religion whenever and wherever it is essential to education—to the study of literature or history, etc., not religion . . .

"I know of no public school which does not celebrate Christmas, sing America (the last stanza is a prayer) and in other ways provide for religious activities. From the point of view of frequency in practice, this is probably most common. Some of these practices are criticized by minorities. I believe the dominant practice, however, is avoidance of religion, practiced everywhere, and to a degree by all teachers, perhaps a consequence of the dilemma of secular education in a pluralistic society . . .

"A large percentage of those who contributed to this study believe that this problem should be studied until a democratic solution is attained.

"Confusion results from lack of clear differentiation between the function of the church on the one hand and the school on the other. The basic difference appears to be in the meaning of 'teach to believe' and 'study to understand.' The church (and the home) must teach to believe, whereas the public school cannot do this without violating the religious liberty of some parents, teachers, and pupils whose rights to religious liberty are basic to the solution of this problem.

Dr. Hunt is Executive Director of Religion and Public Education, Division of Christian Education, National Council of Churches, Chicago, Illinois.

"The legitimate aims of the public school, therefore, in guiding pupils in the factual study of religion are: (1) religious literacy; (2) intelligent understanding; (3) attainment of personal convictions and commitments; the public school cannot dictate these convictions and commitments, but it can and should assist pupils in exploring the resources that have been found in religion along with all other appropriate resources in attaining them.

"Many participants in this study remarked on the need to determine appropriate age-levels at which certain facts and implications of religion can profitably be studied.

"The teacher has the right and obligation to assist the pupil to invoke those sanctions for his values and his conduct which are consistent with the teaching of his home and church, or his own convictions. Thus the teacher of whatever religious faith, or none, can and should, on appropriate occasion, appeal to the best that is in each pupil. If teachers can learn to do this, they should be able to confront learners with the facts and implications of religion in a heterogeneous group in such manner that each pupil will grow in understanding of his own faith and its role in his life, as well as in understanding why his classmates hold convictions and commitments which differ from his own."

A. H. Bueker, Superintendent of Schools, Marshall, Missouri, in a manuscript prepared for the discussion, said that schools can go all the way provided they teach moral and spiritual values without resorting to religious sanctions. Cooperation of home and church would add religious subject matter to the efforts of the schools in teaching values.

"This is the day of group action. No finer objective could be found than community-wide exploratory action on how schools can more effectively supplement the work of the home and the school in teaching the moral and spiritual values essential to effective living in a democracy."

A variety of viewpoints were presented in discussion under the chairmanship of Supt. O. H. English of the Abington, Pennsylvania, township schools. The crowded audience applauded a statement from the floor by Dr. George H. Reavis, curriculum consultant to many schools systems. His comments are given below:



Oak Park, Illinois, High School Camera Club

Leaders of the 37th annual Boys' Conference of the Oak Park and River Forest High Schools. Attendance is elective for the week-end meetings of this and the Girls' Conference, planned jointly by students, teachers and church leaders.

Statement by Mr. Reavis

What is the function of the public schools in dealing with religion? The recent decision of the Supreme Court on released time (New York case) reversed important implications of the McCollum decision and held that the public schools may encourage religion so long as they do not endorse or promote a sectarian religion. This is highly desirable. How can it be done?

Teaching the facts of religion and the moral code is not enough because a knowledge of right alone does not impel one to do right. One does right only when he wants to do what is right. One must not only *know* right, he must also want to do right. It is easy to teach what is right. It is difficult to teach the desire to do right.

Our conduct is controlled chiefly by our emotions (attitudes), and religion is uniquely successful in using our two strongest emotions, love and fear, in the control of conduct. The religious man not only understands the moral code but also sees it as God's law and lives it to please his God. The moral code is not religion. Religion is the moral code plus God.

Most people are unable to live up to high standards of right and wrong without religious motivation, and many people require very strong motivation. A small minority may live "the good life" without belief in God but most people still need God to live up to the moral code. There is no other comparable way to control human conduct. Throughout the ages religion has been the driving force in the

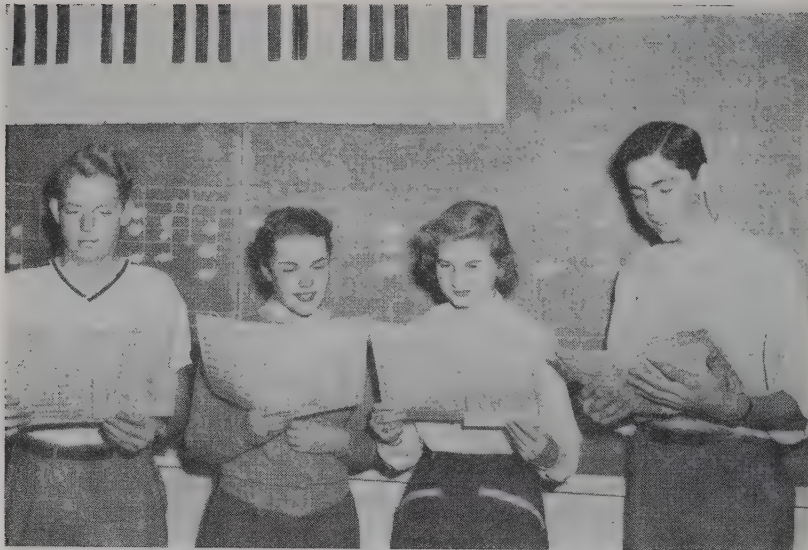
rise of civilization. Certainly civilization could not have developed without the concept of God.

There is general agreement on the fundamentals of the moral code. For example, all religions have the Golden Rule and the Ten Commandments or their equivalent. Likewise, the great religions are in fundamental agreement on the basic concept of God, building it on the father idea.

Then where and how do religious groups diverge and become sectarian? It is in their interpretation of revelation—in their diverse ways of accounting for God. If one believes God revealed himself through Jesus Christ, he is a Christian, if through Mohammed, he is a Moslem, and if through Moroni to Joseph Smith, he is a Latter-Day Saint. The Jews believe God revealed himself through Moses. The moral code and our basic concept of God are non-sectarian. We begin to differ when we begin to account for our God.

The schools cannot teach God, because to teach God one must define God, including some idea of revelation. The public schools must omit revelation and its implications. The power of the concept of God in human life is not dependent upon the interpretation of revelation. (Note the relative force of God among the Christians, the Jews and the Moslems.) But revelation needs to be taught because most people must account to themselves for their God in order to have faith in God.

The teaching of God and revelation, however, is definitely a responsibility of the home and the church. The public schools cannot share this responsibility.



Oak Park High School Camera Club

Some schools "deal factually with religion whenever and wherever it is essential to education—to the study of literature, or history . . ."—or music.

The public schools can recognize the essential nature of God in the American way of life. They can maintain a climate favorable to religion. The schools can utilize the religion taught by the home and the church without teaching a religion.

The schools do not need to teach God. Young children begin school with a belief in God. Just as there are no atheists in fox holes, so there are no atheists in the primary grades. There may be atheists who have children in the primary grades, but primary-age children do not rationalize their universe to dispense with God.

Although the schools cannot teach God, they can accept the God the home teaches so long as they do not interfere with the right of the home to teach its own particular interpretation of God. They can reinforce and strengthen the religion taught by the home and the church without actually teaching a religion, thus greatly increasing the religious motivation of character education in the schools. As the schools teach what is right, they can assume that the moral code is accepted by the child as the will of God, but always the God taught by the home. The moral code is then most effective because it is lifted to the level of religion in the life of the child.

God is so much a part of our cultural heritage that to ignore God in the school curriculum is to deny God. Without clear recognition of God, the schools become a negative influence in the religious life of the child. The public schools must treat every child so that Christians become better Christians, Buddhists become better Buddhists, and so on but the schools must not make Christians out of Buddhists or Buddhists out of Christians.

In summary, the public schools can do three definite things in a positive way about religion:

1. They can sharpen the focus of atten-

tion upon moral and ethical values and teach them effectively.

2. They can teach the role of religion in our culture, usually called teaching about religion or teaching the facts of religion.

3. The public schools can also maintain an atmosphere favorable to religion. The public schools can also recognize the essential place of God in the American ideal, and accept, utilize and build upon the concept of God taught by the home and the Church so that the moral code is lifted more effectively to the level of religion and in the life of the individual child. The schools can thus reinforce and strengthen the home and the church in their teaching of religion without actually teaching a religion.

Present as a member of a panel of interrogators, your reporter distributed copies of a mimeographed statement from a committee of the National Council of the Churches containing the following paragraphs:

Statement by National Council Committee

To the home and the church is committed the responsibility of nurturing and instructing children in religious commitment, faith and discipleship. No agency of the state, including the school, can safely or wisely be entrusted with this task.

At the same time, we believe that the public school has a responsibility with respect to the religious foundations of our national culture. It can declare, as the state itself declares, that the nation subsists under the governance of God and that it is not morally autonomous. It can acknowledge, furthermore, that human ethical and moral values have their ground and sanction in God.

The school can do much in teaching about religion, in adequately affirming that religion has been and is an essential factor in our cultural heritage.

The school can bear witness to the appreciation of the place of religion in the personal characters of those who teach in its classrooms.

No impairment of the separation of Church and State is involved in the assumption of such responsibilities. Nor is the basic responsibility of the home and Church in any way lessened. It is as committed persons gather in Churches and as they build homes that the most effective agencies of religious education are made possible. Moreover, as committed persons teach in or administer the public schools, they can exert religious influence by their character and behavior.

The Committee believes that as the people of our American communities seek to enrich the life of their schools and as they seek to explore the rightful and proper place of religion therein, they will be wise to avoid reliance upon legislative compulsion. Religious testimony and religious exercise especially are significant to the extent that they are free and voluntary.

The teaching of values should permeate the entire educational process and all the school's resources should be used to teach moral and spiritual values, said the Educational Policies Commission in 1951. "The public schools should be friendly toward the religious beliefs of their students."

The public schools have a function in assisting youth to have an intelligent understanding of the historical and contemporary role of religion in human affairs, said the committee of the American Council on Education in 1953.

The debate continues. How far should the public schools go?

In the traditional pattern of American education, decisions regarding the public schools and what shall be taught therein are kept as close to home as possible. We look for no national plan of action. Decisions as to what the local schools shall do should be hammered out in discussions locally, with decisions made finally by the legally constituted authorities, the public school trustees.

The new Department of Religion and Public Education of the National Council of the Churches of Christ in the U.S.A. will collect information concerning experiments in solving the question as to how the public school shall deal with religion. Information reported to the department will be compiled and made available to other communities facing like problems.

Primary Department

by E. Ruth Alden*

THEME FOR MAY: *Followers of the Way*
For the Leader:

For the past several months the worship resources have been on the life and teachings of Jesus. This is necessary background as we help the primaries understand that Christians try to be like Jesus. For this month we shall think about a Christian's habits and personal conduct. Being a Christian is not easy, but it is the way of peace and personal satisfaction. Primary boys and girls like a challenge and will respond to the challenge to be a Christian when it is both taught by and taught from a teacher who is a "Follower of the Way."

A good activity for the pre-session period would be a series of illustrated charts of boys and girls acting as "Followers of the Way." These can be both free-hand drawings and magazine pictures. On the first Sunday let the pupils who come early list for a chart the different things boys and girls can do to be good "Followers of the Way." Then let each child choose the way he would like to illustrate.

All hymns are found in *Hymns for Primary Worship*, Westminster or Judson Press.

• The Followers of the Way

PRE-SESSION: (See "To the Leader" above)

WORSHIP CENTER: A picture of Jesus alone, such as Sallman's "Head of Christ," Hofmann's "Christ at Thirty," or Woodward's "Christ on the Hillside."

ALL TO WORSHIP:

Leader: Christ, the Lord is risen.

All: He is risen, indeed.

HYMN: "Christ, the Lord, Is Risen Today"

PRAYER: We are thankful today, O God, that we may worship thee. We thank thee for the happiness we know because of Jesus. Help us to be true followers of his, that in all we do, think, and say we shall please him. Amen.

HYMN: "I Would Follow Jesus"

OFFERING HYMN: "Thy Work, O God, Needs Many Hands"

CONVERSATION: Recall last Sunday's story of Jesus and Peter. "How can we show that we love Jesus?" (Have the boys and girls read the list they made in pre-session time.)

STORY: "A Follower of the Way"

Jesus left the disciples with a big job to do. He had told them to go everywhere and preach the gospel to everyone. Peter,

who had been afraid, now began to preach sermons on the steps of the Temple, in sight of the men who had put Jesus to death. Hundreds of people stopped to listen to him and to the other disciples and many of them believed in Jesus and his way of life and went out to live as much like Jesus as they could. Friends of these people could see a change in them.

Abner had never been to Jerusalem before. How thrilled he had been when his father had asked, "How would you like to go with me to Jerusalem? You, my brother, is sick and I must go and care for him."

"Oh Father, do you mean it?" asked Abner excitedly.

"Yes," replied his father, "if you are willing to run errands and help out while we are there."

"I will help you, Father, I will be a big help."

"Oh, sure, a big help," said his brother with much sarcasm. "Mother sends him on an errand and it is hours before he returns. 'I forgot,' is always the excuse. You would be much better off without him."

"Oh no, Father I will help; you'll see," promised Abner.

Now he was walking down the street of Jerusalem with a water jar on his shoulder. He had been told to hurry to the well and bring some water, for the supply at the house was gone. With complete instructions as to the quickest way to get to the well he had started out in a hurry. But the way he had been sent did not go through the town and he did so want to see it! Surely it will not take much longer, he thought to himself.

So he turned off of the path and started through the town. As he came to the temple he saw a large crowd. A man was speaking and he pressed forward to hear what he was saying. He was telling the story of a man called Jesus. He told of many wonderful things Jesus had done for others. Then in surprise the boy listened as the man told that Jesus had been killed by the bad people of this very temple. Yet, the man said, he lives and wants us all to be his followers.

"I would like to be a follower of his," thought Abner. Then it was almost as if someone had touched the jar on his shoulder. "Why, a follower of his would not leave the path and fail to get the water needed for a sick man."

Abner began to run back to the path. He ran all of the way to the well. Fortunately there was no one ahead of him. Quickly he got the water and ran back to his uncle's house. His aunt let him in and thanked him for the water.

Just then his father entered the house. "Well son, at last you have returned. There were many people before you at the well. It took you a long time."

Abner opened his mouth to agree. Then he remembered the man he had decided to be like. With his eyes downcast he said,

"I didn't go straight to the well, father. I was wrong; I'm sorry." Then he raised his eyes and said, "It won't happen again; really it won't." Someway the look in Abner's eyes made his father believe him.

Before the uncle had gotten well Abner had become a friend of Peter. He had learned many things about Jesus. He knew now that Jesus was the son of God. Abner was especially happy when Peter told him that Jesus wanted Abner for a follower and that he would help Abner if he would ask him.

When Abner returned to his own village there was a great change in him. The boy who could not be trusted to run an errand without forgetting was always happy to go and would make the quickest of time. He found many ways to help everyone in the village.

At last someone asked him what had made the change.

Abner smiled and said, "I want to follow Jesus' way." Some had heard of Jesus; others had not, so for many days Abner told the story to all who would listen.

So it was through all his village, Abner was known as the boy who followed Jesus' way.

Everywhere the Christians went they told of Jesus' way until for many years all Christians were known as the "Followers of the Way."

PRAYER: That we may follow Jesus' way.

HYMN: "The Loving Jesus is My Friend"

BENEDICTION

2. Followers of the Way Are Helpful at Home

PRE-SESSION: Since this is Mother's Day, the boys and girls may make baskets out of construction paper, to be given out after the story.

IN PREPARATION:

Sheets of tickets for doing good deeds at home should be hectographed or mimeographed and ready for use in the service. There should be at least ten tickets for each child. The ticket might read:

"I, (with blank for child's name), promise to (then fill in with a task) willingly and with a smile whenever you, mother, hand me this ticket." The tasks should include: dusting, washing dishes, running errands, setting the table, picking up my room, making the bed, and any other things which you know your boys and girls do at home to help. These tickets are not given out until after the story.

WORSHIP CENTER: A picture of a mother with a child, either modern or a reproduction of a painting.

CALL TO WORSHIP:

Leader: Honor thy father and thy mother.

All: Jesus increased in wisdom and in stature and in favor with God and man.

HYMN: "The Loving Jesus Is My Friend"

PRAYER of thanks for homes and mothers.

OFFERING SERVICE

STORY: "Timmy's Mother's Day Present"

Timmy was sitting on the steps of his house. There were worry wrinkles all around his eyes. Tomorrow was Mother's Day and Timmy didn't have a present for her and no money to buy one. "What can

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I give her," he thought, "that is a present from me, without asking father for money?"

Timmy got slowly up and went into his room. His toys were all over the floor and mixed in with them were some of his clothes. He knew he should pick them up so, as he worried, he tidied his room. The floor was almost clean when his mother opened the door. "Why darling," she said. "Such a nice surprise! You cleaned up your room without complaining!"

Timmy felt ashamed; it was true he almost always fussed when he had to clean his room. Then he began to smile. He finished the room, then got a pencil and paper and a pair of scissors. He had to go and find his father or sister several times and ask them to spell words like errand, dusting, dish, and several others, but when they asked what he was doing he wouldn't tell.

The next morning mother found a pile of packages by her plate. She opened each package and was delighted by what she found. But none of them was from Timmy. As she finished he stepped forward and handed his mother a little flat basket he had made of paper. Inside were small bits of paper. Mother drew out one and read, "I, Timmy, promise to do the dusting willingly and with a smile whenever mother hands me this ticket." There were ten tickets in the basket, each one promising a task done well and with a smile.

Timmy's mother read each one aloud, then hugged him tight. "It's one of the nicest Mother's Day presents a mother could possibly get," she said.

"It's a lot to live up to," said his father. But Timmy did.

CONVERSATION:

Why was Timmy's present a good one for Mother's Day? Would your mother be happy to receive such a gift? (Show the tickets and give ten to each child, reading what they are promising to do. Then let them fill in their names on the blanks and put the tickets in baskets or in envelopes.)

HYMN: "Friends of Jesus Must Be Kind"

PRAYER: That we may keep our promises even when we would rather do something else.

BENEDICTION

3. Followers of the Way Tell the Truth

PRE-SESSION: Let the boys and girls decide which picture they would like to draw for the chart. (See "To the Leader" above.) Let them experiment on practice paper, using either tempera paints or crayons as they prefer.

WORSHIP CENTER: A picture of Jesus and the children.

CALL TO WORSHIP: Leader reads Psalm 67:1,2, and group responds with 67:3.

HYMN: "The Loving Jesus Is My Friend"

PRAYER: That we may think and act as Jesus' friend.

OFFERING SERVICE

CONVERSATION AND RECALL: What does "Followers of the Way" mean? What does it mean to us? (Have several of the children tell what pictures they chose to draw, and why. Ask whether mother has used any of the tickets.)

SCRIPTURE: Matthew 26:69-75. The leader may hold the Bible in her hand but put some of the phrases in simple words.

STORY: "Counting on Bill"

(The following condensation of the story may be expanded when told.)

Lieutenant Wagner had to leave his wife and two boys, to go into military service. When telling them good-bye, he asked the older boy, Bill, to help his mother and be the man of the family. Bill promised and tried to be dependable and helpful. His mother often asked him to take care of his younger brother, David, and Bill did, though it was inconvenient. His mother was delighted with Bill's behavior and had written her husband a letter about Bill. His father had written Bill and praised him for his behavior, which encouraged him all the more.

Then one Saturday Bill was down at the vacant lot playing baseball. It was an exciting game. Bill's side was one run behind. Bill had studied the pitcher and was sure he could hit him. As he was waiting his turn he heard his mother calling him. He had time to run home and be back before his turn, so he ran as fast as he could.

His mother stood there with a purse in her hand. "I'm sorry to ask you to leave your game but I forgot to get bread and I need it right away. Please run and get some at the corner store."

"But—" Bill stopped just in time not to argue with his mother. As he walked past the game he saw little David sitting on the grass, watching the game.

"David," said Bill running up to the little boy, "Please go to the store for mother and get a loaf of bread. I'm up to bat next and I will lose my turn if I go."

David looked at his brother and shook his head. "No," he said, "I want to watch the game."

Bill felt in his pocket. There was the nickel that he had left from his week's allowance. "I'll give you a nickel," he told David.

"Let's see it," replied David. And as Bill held it out David remembered the bubble gum that he had seen at the store. "O.K.," he said, just in time for Bill to run and take his turn at bat.

Bill hit a home run and his team was two runs out in front when David returned from the store. David saw Bill sitting on the bench and came over to him and said, "You take the bread home; I want to watch the game."

Bill took the bread and ran home. He laid the bread and purse on the table and was about to run back when his mother entered the room, "Thank you so much; it is one of the nicest things you have done to leave your game and go to the store for me."

Bill opened his mouth to speak but suddenly he was ashamed, "Oh that's O.K.," he said, and hurried back to the game.

When Mrs. Wagner put David to bed that night he said, "You know, that bubble gum was blue that I got today and the pictures on it were keen."

Mrs. Wagner was puzzled. "When did you get any gum?" she asked her small son.

"I bought it with the money Bill gave me for going to the store for bread," answered David. A look of disappointment came over Mrs. Wagner's face but she said nothing.

The next morning Bill came slowly down the stairs. His heart was beating very fast and there was a strange feeling in his stomach. He had a hard thing to do but he knew he must face his mother and tell the truth. He had hardly been able to say his prayer last night or this morning.

"Mother," he said as he entered the kitchen, "I didn't go to the store for the

bread yesterday afternoon. When you thanked me I let you think a lie. O Mother," he said, trying to swallow the big lump in his throat, "I'm sorry didn't tell you David went to the store for me."

Mrs. Wagner put her arm around him and said, "Bill, you have just made me very proud of you. It is too bad when we make a mistake but it is always hard to make it right. It is important never to act a lie as well as never to tell one."

Suddenly Bill felt the weight on his heart lift and he felt good again. He knew for sure that lying did not pay.

HYMN: "I Would Be True"

PRAYER: That we may have the courage to tell the truth even when it is hard.

BENEDICTION

4. Followers of the Way Forgive

PRE-SESSION: Have the boys and girls paint or draw their pictures of children who act as "Followers of the Way."

WORSHIP CENTER: Picture of Jesus alone and an open Bible.

CALL TO WORSHIP:

Leader: "Love suffereth long, and is kind."

All: "Be tenderhearted and forgiving."

HYMN: "The Loving Jesus Is My Friend"

PRAYER

OFFERING SERVICE

STORY: "Karen Learns to Forgive"

(A story may be developed on the following plot.)

Betty's best friend has been Karen since they were both three years old. On Saturday when calling on Karen, Betty finds that she has gone to play with Alice, a girl who has just moved into the block. Hurt, Betty goes home and sits on the steps, deciding she won't play with Karen any more. When she sees Karen and Alice come toward the house she hides and won't speak to them.

Karen is distressed at Betty's behavior and tells her mother of her embarrassment before Alice. Her mother agrees that Betty has acted badly but urges Karen to forgive and forget in order to keep her friendship. Karen goes outside to skate and finds Betty nearby. She welcomes her cordially. Betty is relieved and apologizes. Karen says, "Oh, a person can't stay mad at her best friend." They both go to see Alice.

PRAYER: Heavenly Father, help us to keep from doing and saying unkind things to others. Help us to forgive those who hurt us by what they say and do, and to be patient and kind. Amen.

HYMN: "Friends of Jesus Must Be Kind"

BENEDICTION

5. Followers of the Way Are Reverent

PRE-SESSION:

Today place the pictures on the chart boards and print the explanations given by the children for their pictures. For example: "This boy is following Jesus' way because he is visiting a sick person and trying to make him happy." If the words of the chart are kept simple, the boys and girls will soon read them for themselves and share them with all who visit their room.

Also have a chart lined for listing worship standards.

WORSHIP CENTER: A picture of Jesus and children of all races, such as Tom Curr's "Follow Me." The Bible open

to Isaiah 56:7.

ALL TO WORSHIP:

Leader: "My house shall be called a house of prayer for all peoples."

All: "Enter into his gates with thanksgiving."

PRAYER: That we may find God in the quiet of his house, today.

OFFERING SERVICE

CONVERSATION:

(Have the boys and girls read the charts they have made and give any explanation necessary.) Today we are going to talk about one more way of being true followers of Jesus. We are going to think about being reverent. Can you tell me what it means to be reverent?

LISTING STANDARDS OF WORSHIP: The

children may be ready now to make a list of some desirable ways of acting during the worship period or in church. It is well to keep this list on a chart for further reference.

HYMN: "Within Our Quiet Church, O God." First read the verses as poetry. Discuss the way reverence is suggested in the words. Then sing the hymn.

PRAYER: Oh God, we thank thee for our church, where we worship and learn to do what is right. Help us to remember the standards of worship which we have made today. May we always remember to be quiet and feel thee near to us. Amen.

BENEDICTION

guiding them through the difficult places, caring for bruises, watching for those who wander away. He has an unending concern for his sheep, "the people of his pasture."

All may say together, in a prayerful mood, the 23rd psalm.

OFFERING SERVICE:

Leader: We bring our offering with gratitude to the singers of old. The feeling of joy which they had when they came to the house of the Lord is ours, as we make our gifts for the church that we know today.

Response: One stanza, "Our church proclaims God's love and care."

CLOSING PRAYER: Make us grateful, O God, for opportunities to hear about thee in words of the past. We thank thee that beautiful ways of learning of thee have been written down for us in our Bibles; that words have been spoken to remind us of the places where we can find thee; that thou art in the midst of the universe that is about us. Amen.

Junior Department

y Mabel Brehm*

THEME FOR MAY: *Majestic Is Thy Name*

or the Leader

Since many juniors live in cities and large towns, our worship this month is directed toward nature experiences causing awe and wonder which can be found in the city as well as in the country. Many of these are not as obvious as the experiences portrayed in the nature psalms. For this reason, we are likely to forget the glory of God which is still manifest in our more sophisticated out-of-doors as it is known to most of our boys and girls today.

The book *How Miracles Abound* by Martha Stevens will provide enriching suggestions for the leader who wishes to explore this subject further.

The fifth service is planned for Memorial Sunday.

Hymns are found in *Hymns for Junior Worship, Singing Worship* and other church school hymnals.

Nature Songs of Long Ago

WORSHIP CENTER: Use a picture such as Taylor's "When I Consider Thy Heavens." If a spatter-painted nature hanging is available, it may be used, with flowers.

ALL TO WORSHIP:

Leader: Praise the Lord! Blessed be the name of the Lord from this time forth and forevermore!

Response: From the rising of the sun to its setting the name of the Lord is to be praised! Praise the Lord! (Selections from Psalm 113)

HYMN: "All Things Praise Thee, Lord, Most High"

PSALM STUDY: "Songs of Long Ago"

Leader: When Christian or Jewish people feel like praising God, they may turn to the book of Psalms. There they find God praised in many different ways, and in very beautiful words. Indeed,

many people think that the psalms are the most beautiful poetry ever written.

The word psalm means the playing of a stringed instrument, and suggests that these poems were meant to be sung to instruments. Perhaps some of them were used by the Hebrews on very special occasions. Psalm 45 says, "I address my verses to the king." It seems to be written in praise of the king and of a royal wedding.

Most of the poets who wrote psalms loved the out-of-doors. They found many ways of telling their thoughts of God as they looked about at the miraculous universe that surrounded them. In Psalm 19, the psalmist sees the whole universe telling the glory of God. The heavens and the earth, the stars and the sun do not have voices like people, yet everyone hears what they have to say.

A junior may read Psalm 19:1-4

Leader: One psalmist looked at the heavens and thought how great God must be that he could have created such glory. As we look into the vastness of the sky, all of us feel the greatness of God. We think how small we are compared with his majesty.

A junior may read Psalm 8, verses 1, 3-9

Leader: When one psalmist wanted to talk about a good man he thought of the sturdy tree that gives food to all who need it and does not ask for much in return.

A junior may read Psalm 1.

Leader: When he was in trouble, one psalmist thought of God as a strong rock. He had looked about him, and saw how eternal the rocks seemed to be—unmovable as they rose into mountains. They gave shelter and shade, even protection from his enemy, to the traveler. God, the psalmist believed, is like that rock.

A junior may read Psalm 61:1-3.

HYMN: "Rock of Ages, Let our Song"

Leader: The loveliest of all nature psalms for us is the 23rd. The psalmist probably was a shepherd himself. Often alone on the hillsides where he had time to think, he pondered how God, too, is like a shepherd, tenderly caring for the weak,

2. A Psalm for the Town

WORSHIP CENTER: Flowers such as grow in a cultivated garden may be used.*

A picture of a garden scene may be substituted.

CALL TO WORSHIP:

"The spacious firmament on high,

With all the blue ethereal sky,

And spangled heav'ns, a shining frame,
Their great original proclaim."

HYMN: "God of the Earth, the Sky, the Sea"

SCRIPTURE READING: Psalm 24:1-5, 7-10
Leader:

One psalmist said,

"The earth is the Lord's . . . the world and those who dwell therein; for he has founded it upon the seas, and established it upon the rivers."

This sounds as if the psalmist might be thinking of cities and towns, for wherever there is a good river, or a deep seaport, great cities come to be built. However, the beautiful things that can be found in cities are not often mentioned in the Bible. The best of living was still in the country side. All of us love to go to the country; yet people who live in the towns also find many places where they see God's creative power at work.

HYMN: "God, Help us Love our City," first stanza

LEADER: "A Psalm for the City"

If someone who lived in the city were writing a psalm today, he might say:

"O Lord, our God, how wonderful is your name in all the world!

Men have made cities for their families to dwell in.

They know you will be there with them.

Even in the midst of busy streets and many houses,

Beauty of earth and sky can be found.

How soft and green is the grass on my small lawn,

And there are wide expanses in the park;

My mother's flower bed is rich with scent and full of color,

Bees, black and yellow, gather the dusty, sweet pollen;

Honey from our garden may come back to us

*By Joseph Addison

*First Congregational Church, Des Plaines, Illinois.

for your

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On the shelves of our grocery store.
A beam of sunshine slants down between
the tall apartment buildings;
It warms the sandpile where the small
children play,
They look up in wonder at the sky.
At night above the tallest buildings, the
stars still shine in their glory,
The brightest street light cannot put them
out;

O Lord, our God, how wonderful is your
name;

You dwell in the city, my home.

HYMN: "Thanks for our Town," stanzas
4 and 5. These may be sung, or read
in unison by all. Call attention to the fact
that the last stanza is a prayer. Let
be read or sung prayerfully.

OFFERING SERVICE:

Leader: O God, from whom comes
every good gift and every perfect gift,
we bring thee gifts of money from our
share of the family income. We promise
our devotion and loyalty, too, that all
may be used to strengthen the church
of the country, in the city, or wherever it may
be.

Offering hymn: "Thy Work, O God
Needs Many Hands"

3. Birds and Airplanes

WORSHIP CENTER: Try to obtain a picture
of a flock of birds in flight. Place
this against a blue cloth.

SENTENCES OF PRAISE:

"It is good to give thanks to the Lord,
singing praises to thy name, O Most High."
(Psalm 92:1)

"Thou hast multiplied, O Lord my God,
thy wondrous deeds and thy thoughts
toward us; none can compare with
thee!" (Psalm 40:5)

"I will give thanks to the Lord with my
whole heart;

I will tell of all thy wonderful deeds.

I will be glad and exult in thee,

I will sing praise to thy name, O Most
High." (Psalm 9:1, 2)

HYMN: "O God, Whose Love is Over
All"

TALK: "Airplanes and Birds"

Have you ever seen a group of airplanes
flying in formation and been reminded of
a flock of wild geese migrating for the
winter?

It must have been birds' ability to fly
that caused men to envy them and to
wish for wings themselves. In 1810, even
before men were using the steam engine
for swift travel, Thomas Walker wrote a
book called "The Art of Flying." He
had studied the structure of birds, and
believed that man could build a machine
that could imitate them. Indeed, he made
a plan for one that looked something
like gliders look today!

Before that, as far back as 1648, Bishop
Wilkins wrote that he did not question
that in the future a man would call for
his wings when going on a journey just
as, in that day, he called for his boots
and spurs.

So men dreamed, and studied the
structure of birds long before airplanes
came into being. It is no accident that
an airplane and a bird look alike when
high in the sky.

Did you ever watch a hummingbird
seem to "stand still" in the air as it poised
over a flower, and be reminded how much
it is like a helicopter in its ability to be
motionless in the air?

Or did you know that some big heavy birds with large wings, like the California condor, have to make a take-off run on the ground before they can propel themselves into the air?

Or that one of the fastest flying birds, the swift, in its slender, torpedo-like lines, resembles a jet propelled plane as it goes through the air?

A man invented an airplane wing with slots in it to help the plane slow down more safely when landing. Students of birds discovered that certain birds have slots along the edges of their wings which act as automatic safe-stalling devices in very nearly the same way.

Birds taught men about airplanes; airplanes now are teaching us about birds. Aviators have discovered that certain birds prefer certain cruising heights, just as airplanes find the best one for them. Birds have been found cruising at 29,000 feet; more than 5 miles in the air!

These are wonders of God's world: he wonders that have been discovered through the endless questioning of men's minds, and the wonders of God's creation. When we are admiring a beautiful plane, let us remember this: the finest plane built still is not as perfect as a bird for flight.

A long time ago a man wrote in words which we find in the book of Ecclesiastes: "What has been is what will be,

And what has been done is what will be done;

And there is nothing new under the sun." (Ecclesiastes 1:9)

HYMN: "Our God, Our Help in Ages Past"

OFFERING SERVICE:

Leader: "O Lord . . . give us grace, we humbly beseech thee, to be ever willing and ready to minister, as thou enablest us, to the necessities of our fellow creatures, and to extend the blessings of thy kingdom over all the world." (St. Augustine)

Hymn: "Now Thank We All our God"

CLOSING PRAYER: For the beauty of earth and sky, for the marvellous discoveries of man, and the understanding of the ways of the universe, we thank thee, O God! Help us to keep our minds alert and our eyes open to the great secrets which may still be uncovered as we work together with thee. Amen.

"Rain for the Earth"

WORSHIP CENTER: A picture of a nature scene, or garden flowers.

ALL TO WORSHIP:

"You shall worship the Lord your God and him only shall you serve."

"Serve the Lord with gladness;

Let us come into his presence with thanksgiving."

HYMN: "All Creatures of our God and King"

ORY:

RAIN IN ABUNDANCE

Don and Madlyn were very cross when they looked out of their bedroom windows at Saturday morning. For three whole days it had rained without ceasing! Worst of all, this was the third rainy Saturday in a row. At breakfast, they gazed at the barren landscape.

"We can't even be thankful that the gardens and the farmers are getting the rain they need," grumbled Don. "Dad says the wheat will rot in the fields if it

keeps on raining."

"And look at Mother's garden," Madlyn couldn't help giggling. "The seeds are floating on top of the little pools. No little tender lettuce for Mother's Day this year!"

"It is dreary," admitted Mother. "Worst of all, water has begun to come in the basement. I guess the best thing is to keep busy. When you folks finish breakfast, perhaps you'd better help me move some of those storage boxes to a dry place."

Don and Madlyn were glad to keep busy for an hour. After that, each gave his room a good cleaning. But by noon, all the tasks were done, and they were back staring out the window at the low gray clouds.

Madlyn watched the wet drops coursing down the glass. It seemed as if she had been watching them forever.

"I have an idea!" she said suddenly. "Since we can't forget about the rain, let's use it for entertainment."

"All my boots are soaked," said Don gloomily. "I'm not in the mood for another rain hike."

"No, this is for indoors," said Madlyn. "Let's each take ten or fifteen minutes—Mother and Dad you're in on this, too—and each one of us must find something interesting to report about rain. We can use dictionaries, the encyclopedia—"

The family stared at Madlyn for a minute, trying to think through the new idea. Everyone was interested, however. "I'll get pencils and paper," said Don.

Mother rose suddenly. "I have an idea," she said, and left the room.

One by one the others went off. Don got absorbed in a book of science. Dad ruffled through some magazines. Madlyn went to the book shelf in her room. Soon everything was quiet except for the pattering sound of rain against the window. Nearly a half hour had passed when, "Time's up," Madlyn announced.

"Just a second more," called Mother.

Dad had already finished and while waiting for the others had put a fresh log in the fireplace.

"You're first, Don," Madlyn said, "you're the youngest."

"Well, when you see a raindrop on the window pane, did you ever think of its shape?"

"H'm, I've looked at enough," said Mother. "Round, I guess—maybe."

"Raindrops are round when first formed," said Don, importantly, "but as they fall, their weight pulls them into the shape of a pear. Raindrops are condensed from the moisture of the atmosphere. You know that. But did you know that each drop of rain forms itself around a much smaller drop of matter? That drop may be some bit of dust from earth or sky; maybe a tiny bit of pollen."

"I didn't know that," exclaimed Madlyn. "Where does rain go when the sun comes out? Did anyone look that up?"

"That's my question," said Dad. "It is a miracle of this universe that no drop of water is wasted. When mother hangs out her clothes, what happens?"

"The sun dries them," said Don, without thinking.

"Yes," said father, "and every drop of moisture is picked up in that drying and still stays in the air! It forms into invisible vapor, and then it changes back again into rain, perhaps in another part of the world."

"And mother's rinse water may be wetting the rice paddies in Burma now!" Madlyn giggled.

"I found a poem," she continued,

"about clouds. I'm sure Dad and Mother know it. Listen!"

"I bring fresh showers for the thirsting flowers,

From the seas and the streams;
I bear light shade for the leaves when laid

In their noonday dreams.

From my wings are shaken the dews that waken

The sweet buds everyone,
When rocked to rest on their mother's breast,

As she dances about the sun.

I wield the flail of the lashing hail,

And whiten the green plains under,

And then again I dissolve it in rain,

And laugh as I pass in thunder."

"Just what Dad was saying!" exclaimed Don, "only in very beautiful words. What do you have, Mother?"

"I guess what I have is poetry, too," said Mother. "It's from the Bible. Rain was very precious to the people of Palestine because they had so little. I could hardly decide which verses I liked best. So I brought several. Here are some from Job:

"As for me, I would seek God,
and to God would I commit my cause;
who does great things and unsearchable;
marvellous things without number:

he gives rain upon the earth

and sends water upon the fields,"

(Job 5:8-10)

"Behold, God is great, and we know him not;

the number of his years is unsearchable.

For he draws up the drops of water,

he distills his mist in rain

which the skies pour down

and drop upon man abundantly."

(Job 36:27, 28)

"That's it!" said Don. "Same idea again! Almost makes you like the rain!"

"Speaking of rain," smiled Dad, "look out the window!"

"It's stopped!" shouted Don. "What a good game! Next time it rains we'll play it again."

HYMN: "This is My Father's World"

OFFERING SERVICE: As suggested in other services.

CLOSING PRAYER: We love thee, O God of the Universe, for the way in which thou hast caused orderly laws to serve the needs of mankind. May we cooperate in these laws that they provide not only good things for us but for everyone who has need. Amen.

5. "Let Us Praise Famous Men"

WORSHIP CENTER: Use a picture of the head of Christ.

CALL TO WORSHIP: Use one previously suggested.

HYMN: "Hail to all the Heroes"

SCRIPTURE READING: "Praise for Famous Men"

Leader: Among the ancient writings that are not included in the Bible but are found in what is known as the Apocrypha, is the book of Ecclesiasticus. In it is a reading which speaks of people who are good to remember. You will notice that it speaks not only of men who were rulers, but of those who wrote musical tunes and verses. Men who lived in peace were honored by this writer. Merciful men, who were not famous, but who served God by their goodness, were remembered, too.

*By Percy Bysshe Shelley

"Let us now praise famous men . . .
The Lord hath wrought great glory by them, through his great power from the beginning.

Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding. . .

Leaders of the people. . . wise and eloquent in their instructions;

Such as found out musical tunes, and recited verses in writing;

Rich men furnished with ability, living peaceably in their habitations.

All these were honored in their generations, and were the glory of their times.

There be of them that have left a name behind them, that their praises might be reported.

And some there be which have no memorial. . .

But these were merciful men, whose righteousness has not been forgotten. . .

The people will tell of their wisdom, and the congregation will show forth their praise." (Selections from Ecclesiasticus, chapter 44, ASV)

HYMN: "Now Praise We Great and Famous Men"

OFFERING SERVICE: Use one suggested previously

CLOSING PRAYER: We would be worthy, O God, of those who have made this a good land in which to dwell. We would live in peace, seeking friendly ways toward men of other lands and races. Help us to be followers first, then teachers of Jesus' way. In his name, Amen.

sisters, how to manage when there was little money to be spent, even how to prepare the simple food necessary for life giving health.

From friends living close by, Jesus learned to be a good neighbor: to share with those in need, watch lovingly over some, sick one, bring comfort and new courage to hearts saddened by misfortune or sudden sorrow of any kind. And from all family and friends alike, Jesus learned about the history of his people: their struggles in finding a country they might call their own, in becoming a nation, in being made a subject people under tyrant of another race. But above all, he heard about their priceless heritage of faith in God, so that they might endure all things and still have hope for the future.

Thus Jesus learned early, in his own home and neighborhood, how to turn men's faces toward the light, as well as lead their spirits into the warmth of God's presence. All these things, we, too, may learn, as we read the stories of Jesus in our Bible. Perhaps we learn them best as we talk them over with father and mother, with brothers or sisters, laying plan day by day for making our own home more joyful, under the inspiration of the great Teacher who shows us the way to God, the loving Father of all.

There is another prayer hymn which can help us make our home happier if we but remember to do the things it tells about. Let us read the words together very thoughtfully, before singing it. As we read, let each one of us choose one particular thing to try harder than ever to do, when we go home today.

HYMN: "Lord, for Tomorrow and Its Needs"

OFFERING: (Perhaps a special committee may choose a family—it may be in your community, or even in another country—whose home life can be brightened in some way. You will want to inquire about such possibilities in advance, in order to have several choices from which to select a project.)

BENEDICTION

2. Salvos for Mother

PRELUDE: "O Blessed Day of Motherhood"

CALL TO WORSHIP:

We praise thee, O God;

We bless thee for thy goodness.

All the earth doth acknowledge thee to

be the Lord,

The ruler of all creation.

We bow our hearts before thee, in love and gratitude.

HYMN: "For the Beauty of the Earth"

TALK: "The Greeks Had a Time for It"

One of the many blessings for which we thank God today are the memories we have of our mothers. The joys they have given us, and the times we have pleased them, make happy memories; the times when we have failed, however, make sad ones. But the determination to do better as we grow older and more responsible can again fill us with much inspiration. And so we salute our mothers, the source of so much happiness.

It is difficult to say just when the custom of setting aside a special day for mothers first started. Even the ancient Greeks had a festival on Mt. Olympus in the springtime, for honoring Rhea, the mother of the gods. The early Christians dedicated the fourth Sunday before Easter

Junior High Department

by Charlotte C. Jones*

THEME FOR MAY: *Lifting Horizons*

FOR THE LEADER

As these services are by way of suggestion only, talk over with your worship committee, composed of a member from each class, any special emphasis which should be placed upon those used by your group. Especially let them plan the Mother's Day and Memorial services, as these themes are familiar and the services will have more meaning if the boys and girls prepare them.

For the worship centers you may wish to use pictures in the background, with candles, flowers, and an open Bible. For the first Sunday, try to procure a picture of a family worshipping together; for the second, either Whistler's or a modern mother; for the third, the Good Samaritan or something illustrating brotherhood; for the fourth, a picture of Jesus as the "Hope of the World," or a globe, with a cross.

The hymns are found in *The New Hymnal for American Youth* and other hymnals.

1. In the Home (National Family Week)

PRELUDE: "O Father, Thou who Givest All"

CALL TO WORSHIP: (Used antiphonally)

Lift up your hearts!

We lift them up unto the Lord.

O Lord, open thou our lips;

And our mouths shall show forth thy praise.

HYMN INTERPRETATION: "O Father, Thou Who Givest All"

(Leader) Let us praise God by singing the prayer hymn, "O Father, Thou Who Givest All" (Sing stanza 1.)

Today let us think especially about our homes, as this is the beginning of Family Week in our country. So let us continue to praise God by thanking him for our homes, for those who help to make them,

as well as for friends who teach us how to live more happily. (Sing stanza 2.)

If we are to have happier homes, we all must do our part, by using our eyes and ears to see and hear the things which will help, and by using also our hands and feet, as we go about daily deeds of service. (Sing stanza 3.)

Perhaps the one thing above all others which helps to make a home happy is the spirit of Christian love for all, and of faith in each other, which we learn as we hear the stories about Jesus and his teachings of God as a good Father. So let us close our prayer hymn with stanza 4, which recalls these things.

SCRIPTURE TALK: "It Begins at Home"

Jesus knew a great deal about families and home life. People lived close together in the town of Nazareth where he was brought up. Fathers did not work in another city or even go to the other side of town. Usually they had their occupation right in the home where they lived.

Jesus' father was a carpenter. His shop was in that part of the house facing the street, where people could come in easily and order what they needed. Jesus helped there also, fitting together the parts for a work bench, or a door frame. He also made yokes for the oxen, shaping them until they were just right, then smoothing them off so that they could not rub and irritate as the animals strained against the load.

When things went wrong, as they often do in a work shop, when a carefully shaped piece of wood was all but finished only to split at the last moment, or a precious tool suddenly broke under some unusual stress, it was hard to keep from becoming discouraged and angry. But Jesus learned the ways of a good workman: care in trying to avoid accidents, patience in doing work over and over again if necessary, and a faith in God's help for those who sought it while trying hard at the same time. All these things he became accustomed to, from working with his father.

From his mother also Jesus learned many lessons for everyday living: how to be helpful with the younger brothers and

*Youth worker, pastor's wife, the Claremont (Community) Church, Claremont, California.

to the mother of Jesus, and many made it a custom to visit Mary's shrine as well as to bring flowers to the altar where they had been baptized. At that time of the year mothers were also given special gifts.

In our own country, a Kentucky school teacher started in 1887 to invite mothers to a musical. This she did year after year, devoting much of her time to working up special mother's day programs in other schools as well as her own, even in schools in other states. In 1908, Anna Jarvis, of Philadelphia, started to carry on the idea, making it into a regular campaign, and was finally rewarded in 1914 when President Wilson signed a congressional resolution which set apart the second Sunday in May for this special recognition of mothers. It soon became a very popular sort of holiday.

If you should visit Washington today you would find on the lawn of the White House a beautiful white birch tree, dedicated to the mothers of the presidents, while near the Capitol Building you would see another similar tree which was planted as a tribute to all American mothers. Unlike the Greeks of old who worshiped only Rhea as a symbol of motherhood, we like to think of every mother as a kind of goddess, and try to pay homage to her every day of the year, as well as on her special day in the springtime.

HYMN: "O Blessed Day of Motherhood"

OFFERING: Add to the project started last week, if desired, planning to make some mother happier.

SPECIAL FEATURE: "The Winter Night was Dark and Still" (stanzas 1 and 4 sung by choir or read)

PRAYER: (Let some group write a special Mother's Day prayer)

HYMN: "I Would Be True," (a gift poem from a son to his mother)

3. Enlarging the Family

Choose from these hymns of brotherhood:

"At Length There Dawns the Glorious Day"

"These Things Shall Be—a Loftier Race"

"My Country Is the World"

"Lift Up Our Hearts, O King of Kings"

"O Brother Man, Fold to Thy Heart Thy Brother"

"Let There be Light, Lord God of Hosts"

SCRIPTURE: "Other Sheep"

We have been thinking about bringing more love and appreciation to those in our homes. But if we do a good job at that, we will not want to stop there; we will go on to others outside the family. It is just as Jesus once said to his friends, after telling about his concern for them, as a shepherd cares for his sheep.

"Other sheep I have," he reminded them, "that are not of this fold. I must seek out for them, as well as for you. And you can help with this, until all become one sheepfold, under one Shepherd."

Perhaps they had been thinking together about King David's Psalm, "The Lord is my shepherd." At any rate, Jesus thought of himself as a good shepherd, and placed that ideal in the hearts of his friends, of long ago as well as of today, who should decide to carry out his teachings.

STORY: "A Japanese Shepherd"

One of these friends of Jesus was a Japanese boy named Toyo. He had made up his mind to follow the "Good Shepherd" whom he had learned to love, so he worked very hard in preparation. One day he

chanced to walk farther from school than usual, and came to a part of the city where he had never been before. What he saw there was unbelievable. Men, women and children dragged their sick and half-starved bodies along through the mud and the filth of the refuse-filled streets. Evil faces peered out from dark doorways, making one shudder with sudden fear.

Toyo could not stand it. He ran back as fast as he could, his soul full of indignation and his mind bursting with questions. Who were these miserable people? Why did they have to live like that? He must find out; he must do something about it all. He was sure Jesus would!

And so Toyohiko Kagawa became a shepherd to all those lost sheep in the slums of Kobe. But, like a good shepherd who suffers hardship in rescuing the lost lambs, Toyo also had to bear much physical pain as he went about doing good. When robbers saw him give a few coins to the hungry, they knocked him down for more, thinking he must be wealthy. When he shared his bed with a beggar whose eyes were diseased, he, too, caught the dread trachoma, and all but lost his sight.

But if he lost, he also gained greater joy than he had ever known before, as he saw many of the boys and girls whom he had taught, early in the morning or late at night, growing into fine men and women, and in turn leading others to the discovery of the Good Shepherd, the Christ.

POEM: "Discovery," in *Songs from the Slums*, Kagawa. (Abingdon-Cokesbury Press.)

(Get this from your library. Tell about the inspiring poems Kagawa wrote as he found beauty of character, even in the sorest spots of Kobe. This poem is about his hand, which could not fashion wonderful things, but still grew big with meaning when he discovered God's plan for helping others with it.)

PRAYER: (Based upon the thought of loving God with all the heart, and one's neighbor—who is the person in need.)

4. Into All the World

PRELUDE: Anthem by choir, as "Down the Dark Future" or "God of the Nations, Near and Far"

CALL TO WORSHIP: "Come unto me," said Jesus, to his friends. "Come, all you who are heavy-laden, and I will give you rest."

GUIDED PRAYER:

Let us come now, to this great Friend of us all, and through him to the heavenly Father, about whom Jesus has taught us. Let us bow our heads, and pray in our hearts about some of the things which have made us unhappy during the past week, asking for help in these, as well as for the unknown things which await us tomorrow. (Silent prayer)

Now let us remember to be thankful for all the good things of the week, and also for the happy times to which we are looking forward. (Silent prayer, closing with the special one which Jesus taught his friends to say.)

HYMN: "Send Down Thy Truth, O God"

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(Leader may read the words to the music before all sing.)

TALK: "Come to Me; Go for Me"

In the stories about Jesus, as well as in his teachings, we find the peace, the truth, the love and the spirit of God. Do you remember the last commission Jesus gave to his friends? He was standing with them on the hill-top in Galilee where they used to come so often, to rest from the crowds and to talk about God. They knew he could not be with them much longer, and so they listened eagerly to his farewell words. And this is what he said to them:

"Go, and make learners of all people, and of all nations. Teach them the things which I have taught you. And be assured that I will be with you always, wherever you are, and I will help you, with whatever you may be doing in my name."

So from that day to this, the friends of Jesus in all ages have tried to carry out this last great command of his, and in so doing have learned what it means to be truly happy, because they have brought great joy to the hearts of so many others.

"Come unto me," said Jesus, first of all. "Come and learn my ways."

Then he said, lastly, "Go to others, and teach, in my name, and in the name of the Father."

In his name, therefore, we come, to him and to God, the loving Father of us all, to learn how to worship more fully. And in his name we also go forth, following our worship with work among others; for this God has given us the inspiration, by his loving spirit which we have seen so clearly in the deeds of the Master.

There is a hymn about going forth, along the highway of our King, as heralds of the Christ, carrying out his commands. In the old days of this country, when the Spanish settled in Mexico and the great Southwest, they built a highway connecting all their towns from east to west, and from north to south. Along this, workers for the Mexican king could hasten to carry out his orders. It was called the *Camino Real*, the "Royal Road." Later, when religious workers came over from Spain to teach Mexicans and Indians about Christianity, this road became a connecting link between the missions of the traveling fathers, and they thought of it as the Highway of the King they worshiped.

Today, in traveling about that part of the country, one still comes upon parts of this ancient road. It has been marked with mission bells hanging from posts here and there, so that travelers may know they are on the *Camino Real*—the Highway of the King.

But, whether we have an actual roadway upon which to travel or not, we may always walk the King's Highway, if we wish to follow the bidding of Jesus, to go and serve, in his name.

HYMN: "Heralds of Christ"

5. In Praise of Them (Memorial Day)

HYMN SUGGESTIONS:

"Marching with the Heroes"

"O Native Land, How Fair You Seem"

"Who Goes There, in the Night" (By choir, or read antiphonally, one group answering the other)

"Forget Them Not, O Christ, Who Stand"

TO THE LEADER:

Plan this service around the thought of remembering Christian heroes, in different groups; as, for instance:

1. Those who dared to go out into distant lands, to obey Jesus' great commission to teach all people.

2. Those who also serve at home, as teachers, artists, musicians, writers, scientists, and all who use science for the good of mankind.

3. The humble and unknown great, who hold the torch while others work; the good, the wise, the brave, the strong, who bring light, and joy, and inspiration to many.

Candles may be lit in memory of each

of these or other groups you may decide to add.

Make use of the special worship materials in such books as *The New Hymnal for American Youth*. See especially the following selections in the section on "Devotional Poetry" at the back of the book: For group 1 above: "Life's Victors," p. 330, and "Livingstone," p. 332. For group 2: "Greatheart," p. 330 and "The Surgeon's Hands," p. 331. For group 3: "Pass on the Torch," p. 331 and "Latimer's Light," p. 333.

Senior High and Young People's Departments

by Francis F. Fisher*

THEME FOR MAY: *The Fellowship of Kindred Minds*

To the Leader:

This month's programs, based upon Christian fellowship, provide opportunity for the observance of three special days. The responsive selections in Services 1 and 5 should be made available to all. The discussion (Service 1) and quiz (Service 3) should be made worshipful and not allowed to get out of hand. In Service 2 the hymns and scripture should be selected well ahead of time.

1. With the Family

(Appropriate for the beginning of Christian Family Week, May 2)

WORSHIP CENTER: A fireplace if possible, or an arrangement like a home living room.

PRELUDE: "Blest Be the Tie that Binds"

RESPONSIVE CALL TO WORSHIP: Psalm 96:1-4a

INVOCATION by the leader

OPENING HYMN: "Come, Thou Almighty King"

SCRIPTURE READING: Psalm 103

PRAYER POEM:

Thou gracious God, whose mercy lends
The light of home, the smile of friends,
Our gathered flock Thine arms enfold,
As in the peaceful days of old.

Wilt Thou not hear us while we raise

In sweet accord of solemn praise,
The voices that have mingled long
In joyous flow of mirth and song.

We thank Thee, Father; let Thy grace

Our loving circle still embrace,
Thy mercy shed its heavenly store,
Thy peace be with us evermore. Amen.

—OLIVER WENDELL HOLMES

SPECIAL MUSIC: "Bless This House," by May Brahe, as a solo or recording.

MEDITATION:

THE CHRISTIAN FAMILY

It has been said that of all the insti-

*Editorial Assistant, The Ministers and Missionaries Benefit Board of the American Baptist Convention, New York City.

tutions on earth, the one nearest to the Christian ideal is the family. Doubtless we have all seen or experienced instances where this was far from true, yet we would all agree that a Christian family comes near it.

Jesus was much concerned with the family. It is thought that he assumed responsibility as the head of his house when Joseph died. Of his 33 years, 30 were spent with his family and but three years in public ministry. He blessed a wedding with his presence. During his ministry he spent much time at the home of his friends Mary, Martha and Lazarus in Bethany. They were sort of a second family to him. However, Jesus would never allow family concern to keep him from his mission in life. This he made clear several times.

Those of us who are privileged to participate in a family circle have much for which to be thankful, as well as a responsibility to see that our homes and our future homes maintain the Christian atmosphere which keeps them near the Christian ideal. It used to be true that more time was spent in the home than anywhere else. Today this may not be true; yet the home's importance cannot be over emphasized. Let us see if there are some ways in which we can improve or increase this emphasis.

DISCUSSION: (Bring out some ways in which the family can do things together in a wholesome Christian atmosphere, such as:)

1. Have a Family Fun Night for games, stunts, singing, refreshments, etc., just for the family.

2. Spend an evening watching television together.

3. Have regular family devotions or at least grace at one meal during the day when all the family are present.

4. Plan vacations and outings together for family fun.

5. Have the family sit together in church whenever possible.

QUIET MOMENT: (allowing time for each one to think how his own family gatherings may be improved or increased.)

HYMN: "Saviour, Like a Shepherd Lead Us"

MIZPAH BENEDICTION by all.

With Our Mothers

(Appropriate for Mother's Day, May 9. desired, the mothers of the group may be invited as special guests.)

RELUDE: Recording of organ music
MORAL CALL TO WORSHIP: "Worship the Lord in the Beauty of Holiness"

VOCAION PRAYER by one of the mothers
HYMN SING: Have a period of singing the first stanza only of a number of old favorite hymns. They may include "Love Divine," "The Old Rugged Cross," "My God, I Thank Thee," "Rock of Ages," "O Love that Wilt Not Let Me Go," "My Faith Looks Up," and others.

SCRIPTURE: Have two or three mothers read their favorite passages.

SPECIAL MUSIC: "Ave Maria," by Schubert, played on the violin or a recording.

RADIO PRESENTATION:

MOTHER'S DAY AROUND THE WORLD

(The following should be given with participants hidden. It will be more effective if a loudspeaking system is used and the mothers speak with somewhat appropriate accents.)

Announcer: And now we bring you the program "Mother's Day Around the World." We hope to bring messages from mothers in various countries of the world. First we take you to Korea. Are you ready, Korea? Come in, please.

First Voice: I am a Korean mother. I remember four years ago this day. All my children were about me in our own home near Seoul. We were so happy. Next month the horrible war came. Two of my sons have been killed in battle. My married daughter has lost her husband. Our home has been bombed out. Three of us have picked up our few belongings and moved on to another place to escape the fighting. It has stopped now, but say, but our country is badly torn and divided. I doubt if it will ever be the same. Mother's Day is not happy. I can never get my boys back.

Announcer: We thank you for sharing your feelings with us. And now we bring you the voice of a Christian mother from Asia. She recently escaped from behind the iron curtain and has found shelter in England with friends. Come in, please.

Second Voice: I—I cannot say much. My heart is too full. It is good to be here. I don't know how I would manage without my Christian friends. It is a sad Mother's Day for me, though, for I am away from my family. My boy is a member of the Party and he has changed so much I hardly know him. My daughter she could not leave her own family to come with me. My husband is dead. I am so grateful for all my friends in this Christian family who have helped me. Thank you all. God bless you all.

Announcer: And God bless you, too, for bringing us your message on this Mother's Day, 1954. Finally, we wish to bring you a story from an American mother. Come in, please.

Third Voice: I am happy to be able to speak to this radio audience today. There is sadness in my heart because my son who has just finished high school is away from my camp and cannot be with me. However, I thank God that there is not a tragedy at this moment where he might be. I thank God that he is alive. I thank God for the wonderful letter I received from him this week. My heart goes out to all the mothers in this world

who are not as lucky as I, and I pray for their comfort and sustenance on this sacred day. May they find soul happiness. Thank you all.

Announcer: And thank you, American mother, I'm sure that all our hearts are joined in prayer with yours. Mother's Day 1954! May we remember these voices from afar as we honor our own mothers. We now return you to our local studio.

TRIBUTES: (If desired, you may have a spoken tribute to mothers by one of your group and to children by one of the mothers.)

PRAYER for all mothers everywhere, particularly those who face a day which is filled with less happiness than in the past.

CLOSING HYMN: "O Jesus, I Have Promised"

3. With God

WORSHIP CENTER: Bouquet of spring flowers

PRELUDE: "All Hail the Power of Jesus' Name"

HYMN: "Holy, Holy, Holy, Lord God Almighty"

PRAYER:

Our Father in heaven, we thank Thee for the close fellowship which is ours with thee. We think of the first time we thought of thee as a friend. On every side we see work that is waiting to be done and know that only those who have heard thy call and seen the vision of thy purpose can accomplish it. We join our voices in prayer for men of faith and courage to take up the tasks of leadership in this challenging age. As we join in the call, help us to know that we can help to bring the answer to pass. In Jesus' name we pray. Amen.

DOXOLOGY (Old Hundredth)

POEM: Read verses 1, 5, 6 of the hymn, "O for a closer walk with God," by Cowper, found in many hymnals.

SOLO OR RECORDING: "I Walked Today Where Jesus Walked," by O'Hara

SCRIPTURE INTERPRETATION: Any fellowship with other human beings in a Christian spirit presupposes a close fellowship with God. This must be developed and nurtured. If we wish to follow him we must hear his call. Let us listen to the recorded story of three great characters of the Bible who followed the call and became great leaders among their people.

SCRIPTURE: Samuel—I Samuel 3: 1-10

HYMN: "Lord, Speak to Me That I May Speak"

SCRIPTURE: Isaiah—Isaiah 6: 1-12

HYMN: "Draw Thou My Soul, O Christ"

SCRIPTURE: Paul—Acts 9: 1-9

HYMN: "Spirit of God, Descend Upon My Heart"

PERIOD OF PERSONAL DEDICATION:

Let us bow our heads in prayer. As we pray, let us seek to achieve the quiet which is necessary for our contact with God. (Pause) Let us seek to put our minds at rest, confessing our wrong-doing and wrong-saying this past week. (Pause) Let us seek to hear God's voice speaking to us, enriching the fellowship which is ours with him. (Pause) Let us listen further to see if he is speaking in some special way, asking our help for something specific. (Pause) Let us resolve to follow God's call whatever it may be, and seek to draw closer to him day by day.

(Pause) In his name we pray, Amen.

CLOSING HYMN: "Have Thine Own Way, Lord"

THE LORD'S PRAYER in unison

4. With the Church Family

WORSHIP CENTER: Model of a church building

PRELUDE: "Glorious Things of Thee are Spoken"

CALL TO WORSHIP: "If we walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus Christ His son, cleanseth us from all sin." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

OPENING HYMN: "O Church of God, our Solitude Forsaking" or "The Church's One Foundation"

SCRIPTURE: John 15: 1-18 (may be read responsively)

SILENT PRAYER for the advancement of the church

PRAYER RESPONSE: "Hear Thou in Love"

HYMN: "I Love Thy Kingdom, Lord"

QUIZ: "What Do You Know About the Church?"

(Questions such as the following may be asked to bring a greater appreciation of the larger Christian family as well as of your own local church. Expand and adapt these questions. Be sure that you know the answers to all the questions asked!)

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With the New Books

Ethics in a Business Society

By Marquis W. Childs and Douglass L. Mather. New York, Harper & Brothers, 1954. 192 p. \$2.75; New York, New American Library of World Literature (Mentor series), 1954. 192 p. \$.35.¹

In the last three issues of the *International Journal* in 1953 articles described the unique studies of ethics in economic life undertaken by the Department of the Church and Economic Life of the Federal (now National) Council of Churches. While related to these studies this book is not a part of the series. It belongs to that presumably large body of literature on the immediate and long-term future which will use, refer to, and interpret the wealth of meaning and insight in the series itself.

The authors have had access to all the published and still to be published materials in the six volumes. In *Ethics in a Business Society* they have written not a summary or condensation of these volumes, but rather their own interpretation and judgment of the series itself enriched by their familiarity with other sources and their own experience and reflection.

Ethics in a Business Society is a short volume under 200 pages. It is readable, being written by a nationally known columnist and a Washington journalist. It is thoughtful not in the ponderous but in the thought-provoking sense of that word. The book is non-technical, written for the interested general reader. Likewise it is relevant both in its historic background and in present-day references. "What meaning, for example, in a society dominated by large organizations have the Ten Commandments, the last six of which deal with questions of morality involving relations with people and groups no larger than a family and no relations with a circle wider than a neighborhood?"

This volume describes how we got to where we are in the "relation of God and man and business" and the essential ingredients of our present situation. Throughout the authors are concerned with contrasting—often conflicting—traditions and positions within Christianity since the Middle Ages and among the American people and their churches. These traditions and the views underlying them are often depicted in terms of individuals such as John Woolman and Cotton Mathers. "Thus Woolman's searching led to a self-abnegation which eventually carried him right out of the world of business. But to those following a second moral tradition in American business such a course is patently ridiculous. For Cotton Mathers, for example, who has been called the American high priest of this second tradition, wealth was a sign of divine favor and getting it was a way of glorifying God."

The ethical problems which are so familiar to modern man's occupational and political life are set within a simple (because of the brevity of treatment at times an over simplified) historical framework. In his own soul searching and that of other church people with whom he talks this gives to the reader a sense of continuity with those in the past of like spirit and mind. This is a perspective which can yield both poise and insights for action.

The book is written primarily for lay people. It should be of equal interest and usefulness for clergymen. Plans for its use in church discussion groups are already under way.

CAMERON P. HALL

Church Work in the City

By Frederick A. Shippey. Nashville, Abingdon-Cokesbury Press, 1952. 255 p. \$4.50.

The urbanization of America has altered and made complex the task of Protestantism. Urban church trends reveal that Protestantism is in danger of losing the city. This study of a more effective strategy offers many helpful suggestions. It deals with ways of surveying local church needs; the conduct of a religious census; the demands of church work in the downtown area, in apartment areas, in a neighborhood local church; the establishment of new congregations; and the need for co-operative Protestant activity in developing an urban Protestant strategy. Each chapter gives relevant information on the problem, a basic analysis and specific suggestions for city church programs.

Since it is based on sound sociological principles and the result of intensive experience, this volume should be most helpful to the city pastor, the seminary student, the denominational executive, city and state council leaders and the layman concerned with church work in the city. It is "illuminating, challenging, usable."

JOHN B. KETCHAM

Great Ideas of the Bible

By Ryllis Goslin Lynip. New York, Harper & Bros., 1954. 272 p. \$2.75.

In an unexpected way, this is an exciting book. Although written primarily for young people, it would be equally effective for an adult class, especially adults who are not far along in their understanding of the Bible. The language is distinguished by its clarity and simplicity, so that the meaning is easily grasped, but there is no "writing down" to the reader.

Mrs. Lynip has presented here the first of two volumes dealing with great ideas, many of them revolutionary in character, which are found in the Bible. She has a sense of history and points up the insights of prophets and poets and other Bible writers, with a whole section on the remarkable ideas of Jesus. To illustrate her comments she has included copious quotations from the Bible, printed in bold face type from the Moffatt translation. Many

of these passages seem fresh and striking in this setting.

The book is adaptable not only for teaching but for presentation in a series of worship services. It is recommended for use in all church schools.

LILLIAN WILLIAMS

Introduction to Religion

By Winston L. King. New York, Harper & Bros., 1954. 563 p. \$6.

To assay anything so comprehensive as an introduction to the whole field of religion would be a staggering prospect to almost any scholar qualified to do such a thing. Dr. King, dean of the chapel at Grinnell College, not only contemplated the task but actually set forth to accomplish it. The result is a work with which he can well feel pleased, despite his evident modesty expressed in the foreword, where he says he hopes that for some readers the perusing of this book will be "only the beginning of a path. . ."

Part I attempts a definition of religion as universal, many, and one, and sets forth similarities and differences among the various religious approaches. Part II deals with "Religion as Social Pattern," with attention paid to the sociological roots of religion and the distinguishing marks of a religious society. Part III, "Religion as Salvation," discusses the meaning of salvation and the ways of works, devotion and mystical insight. Part IV takes up "Religion as Question and Answer," seeking answers to four basic questions: whence do we come? (from a divine source); with what or whom have we to do? (an environing spiritual reality); what is man and whither is he bound? (a living soul subject to salvation); why do men suffer? (illusion, alliance with evil, evil as hostility to the good will of God, etc.). There is a concluding chapter on "Religions and Religion in the Modern World."

The book assumes a certain inner unity of religions, although distinctive emphases are recognized. This is probably a fair way to get at the study of religion, although some would prefer an introductory course in religion to be a detailed study of the Christian faith, for example, in the thought that a student thoroughly steeped in one tradition might then better go on to study religions and their attendant elements in the larger purview. The bibliography is very extensive and reflects the author's own wide reading. One misses an adequate treatment of the existentialist positions with which college students today doubtless want to grapple in the light of the current vogue of that type of thought.

This big volume will be useful as a textbook in colleges, and one is quite sure that seminarians also will be asked to use it in connection with their studies in the philosophy of religion. There is a useful "glossary of less familiar terms."

KENDIG BRUBAKER CULLY

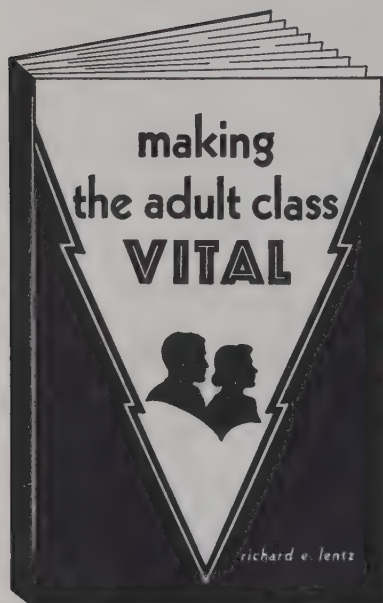
We Met Jesus

By Ray L. St. Clair. Richmond, John Knox Press, 1953. 143 p. \$2.75.

In conversational, present-day language, the author of this small book relates in a

¹The inexpensive New American Library edition will be available May 23, 1954.

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Making the Adult Class Vital

Here is a practical new study of the needs and program of the adult class. This illustrated book discusses how to improve relationships between adult groups and the church . . . how leaders can discharge the community responsibility of the adult class . . . principles to guide adult groups in their choice of study areas and materials . . . activities and service projects which can make the adult group more vital . . . suggestions for revitalizing meetings . . . concrete suggestions for permanent program development . . . requirements for a good adult leader . . . types of leadership needed in the various aspects of the adult program . . . incentives to use in talking with qualified persons about assuming leadership in an adult group . . . how to determine what the adult program will be . . . etc. Published for the Cooperative Publication Association. \$1.00.

THE BETHANY PRESS
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lively way the glowing experiences of sixteen individuals who met Jesus and were influenced by his dynamic personality. Written in the form of dramatic monologues, the reader is made to feel that he is hearing these stories from the narrators' own lips.

The book begins with Mary's own revelation of the details surrounding Christ's birth and ends with Paul's vision on the Damascus road. Other accounts include significant, transforming events in the lives of such Bible characters as Mary and Martha, the rich young ruler, Judas of Iscariot and the thief crucified with Jesus.

The interesting and realistic style of this book lends itself particularly well to reading at worship services and Bible study groups.

ABBY M. WESTENBERG

World in the Making

By James Avery Joyce. New York, Henry Schuman, Inc., 1953. 159 p. \$3.50.

The approach and organization of *World in the Making* indicate that it is primarily designed for the high school student. However, it is informative and impelling reading for adults.

The author traces man's progress in building a social life in three acts,—We Become Nations, We Become a World, and We Become World Citizens. The roles played by Greece, Rome, the Church of the Middle Ages, the rise of Nationalism, the advances in Federal Government, the League of Nations, and the United Nations are episodes in the book. The place of religion as the basis for the concepts of world brotherhood and human freedom is emphasized.

Students, group leaders, and teachers will appreciate the *Interval* pages which follow each of the three acts or sections of the book. These pages give a brief summary of the preceding chapters and list questions of varying difficulty for individual or group study. The educational effectiveness and usefulness of the book is multiplied by the many maps, diagrams, photographs and line-drawings which visualize the "crowded drama of global living which is now shaping Man's tremendous future."

World in the Making, the Story of International Cooperation, is challenging reading for all who yearn and work for the day of human unity and world understanding.

LOREN WALTERS

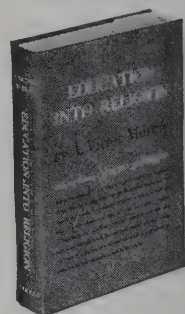
Audio-Visual Resource Guide for Use in Religious Education, Third Edition

Department of Audio-Visual and Radio Education, Division of Christian Education, National Council of Churches. Chicago, Ill. 390 p. \$5.00.

The third edition of the *Audio-Visual Resource Guide for Use in Religious Education* is a cumulative edition including evaluations released from 1948 through 1953. It includes evaluations previously published in the Second Edition, Parts I, II and III, as well as those materials evaluated in the 1952-1953 season.

In my judgment this book is indispensable to any religious organization which

"One of the finest writings in the field of religious education to appear in the decade."
 —KENDIG BRUBAKER CULLY



EDUCATION INTO RELIGION

by A. Victor Murray

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"The publication of Victor Murray's great book is an important event. Not for a long time has the thoughtful reader had the chance to consider the problems of religious education with the help of a disciplined mind that is, at the same time, reverent, philosophical and practical . . . a treatment remarkable for both its maturity and its wholeness."

ELTON TRUEBLOOD

The author is principal of Cheshunt College, Cambridge, is an officer of the World Council of Christian Education, and is an international authority in the field of religious education.
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akes its audio-visual program seriously. A 00 page, two-column, printed book, it sts approximately 1,500 evaluations of lms, filmstrips, slides, records and tran- scriptions—almost all that are currently relevant to a Christian education program.

All necessary information on the materi- follows the title. The proper age-range or effective use is listed, along with a general, over-all evaluation (highly rec- mended, recommended, acceptable, not recommended). Very helpful to effective ilization is a short synopsis of the ma- rial, including not only a summary but so suggestions of strong and weak points of the film from different religious points view, often specific utilization possibil- es for the local church.

All materials in the guide are broken own into ten major classifications, a great vantage in finding out quickly what aterials are available in some specific ea. The classifications relate to God, hrist, the Bible, the Church, missions, rsonal Christian living, the Christian mily, the domestic and international- al order, and leadership education. In ther words, here is a comprehensive ob- jective evaluation guide to current audio- ual material for churches, making pos- ible intelligent choice and effective utiliza- on of materials.

The story of this guide began a number e years ago in the Audio-Visual and Ra- io Education Department of the National ouncil of Churches. Since then special mmittees consisting of ministers, direc-

tors of religious education, teachers, have met in groups across the country to eval- uate materials. Knowing first hand of the these committees, of the tireless effort of executive persons in this division of the National Council, and also of what the first two editions of the guide have meant to the development of an intensive audio- visual program in Fourth Presbyterian Church, I can give enthusiastic and un- qualified endorsement to this guide. It really is indispensable.

CALVIN DE VRIES

Spiritual Values in Camping

By Clarice M. Bowman. New York, As- sociation Press, 1954. 256 p. \$3.00.

Spiritual values are defined as "a mat- ter of developing a self with some degree of adequacy for the problems of living, and of achieving increasingly significant relationships with the Power Above and with one's fellows."

The quest for the realization of these values is seen as the greatest opportunity of camping, and the core of the whole program of camping at its best. By the same token, camping is seen as one of the best opportunities among program develop- ments of current times for the attainment of these values—not as added emphases but as part and parcel of integrated liv- ing.

The author summarizes the history of camping in relation to its present oppor- tunities.

While this is not essentially a "camp

program" book, it suggests ways in which various aspects of program build spiritual values, and is rich in examples taken from actual experience. The camp's physical re- sources, its emotional climate, and especial- ly the leader's quality of living are ex- amined as major considerations.

A major thrust of the book is to show how spiritual values may be found in and developed through all aspects of life, from sheer fun to moments of deepest thought- fulness and purposefulness. At the same time, much emphasis is given to the special place of worship, both incidental and planned, in the upreach of persons towards the highest possible center for their living.

In view of various religious viewpoints represented in many camps, consideration is given to an important question in re-

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With a foreward by REINHOLD NIEBUHR

Kermit Eby is known to social, labor, religious, and educa- tional organizations—as well as to the many thousands who have heard him speak—as a man whose life combines Chris- tian piety and vigorous social concern. Out of his experience as university professor, union organizer, and ordained preach- er, he has written this book—*The God in You*—which shows how *belief in God* can become a genuine source of individual and social improvement.

The God in You leads the way to a life above fear, above the daily drain on our lives and spirits. It shows that God is real and within us, as our Christian heritage tells us is true, and that through our belief we have the whole of creation at our command.

The God in You is enriched with a fascinating store- house of anecdotes derived from the author's experiences in acting upon his beliefs. \$2.50



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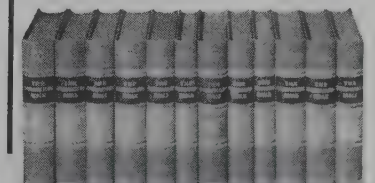
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gard to relationship with God: How can a common denominator be found, without watering down convictions?

Several steps are suggested which consider some areas of common ground shared by various faiths, without doing violence to the convictions implicit in the Christian orientation of the book.

The book should be useful to leaders

of any camp where there is a genuine concern for developing the spiritual values which, many feel, are the very heart of camping.

MARY E. VENABLE

The Hope of the World

By Harry Emerson Fosdick. Garden City, New York, Garden City Books, 1953. 240 p. \$1.49.

These sermons on Christianity today continue the high quality of writing and preaching characteristic of Harry Emerson Fosdick.

Unlike those of many of his contemporaries, his sermons provide not only the faith that brings maturity and peace of mind, but also the force to give reality to the Gospel. His message, through such sermons as "The Hope of the World in Its Minorities," "Through the Social Gospel into Personal Religion," "Christianity's Supreme Rival," "Beautiful Ideals and Brutal Facts," and "Crucified by Stupidity," is universal and specific.

He says, for example, "... business must take financial responsibility against emergency, not simply for investors of money but for inventory of life and labor." Not all preachers of the "peace of mind" are saying this. Dr. Fosdick pleads "for a church that shall be a fountainhead of a better social order."

The cardinal question is—What is the cost of a better world, a new social order? "At the very least it costs transfigured individual lives and sensitized individual consciences." No matter where Dr. Fos-

dick begins, the end is an affirmation of the power of God working through Christian commitment. He decries the fact that for multitudes of people religion has ceased being their strength and song and has become a matter of discussion and debate. "Real religion, like real love, lies not at the end of a discussion, but at the end of the soul's adventure."

Those who seek inspiration and insight for the living of these days will read *The Hope of the World*.

W. E. VASTINE

My Faith and My Job

A series of human interest articles by prominent American church women will begin in the May issue of

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official magazine of the General Department of United Church Women, National Council of the Churches of Christ in the U.S.A.

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THE CHURCH WOMAN,
156 Fifth Avenue, New York 10, N. Y.

Personality in the Making

Edited by Helen Leland Witmer and Ruth Kotinsky. New York, Harper & Bros. 1952. 454 p. \$4.50.

The Fifth Midcentury White House Conference on Children and Youth has immeasurably advanced the well being of children in America. A great number of studies were made preliminary to the conference and during it. The book, *Personality in the Making*, brings to parents, social workers, educators, and other religious and community leaders the official report of these findings and the best current knowledge of the healthy development of personality in girls and boys.

This comprehensive volume opens with an analysis of what makes a healthy personality and takes the reader through a step by step process of personality development in the child from a newborn infant to a mature adult. The book emphasizes the importance of the development of a sense of trust on the part of the infant

Raise teen-agers' sights to new spiritual horizons in the romantic, exciting lives of these timeless

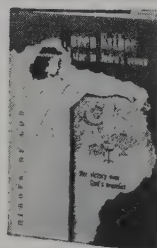
HEROES of GOD

Every teen-ager loves a hero—learns from heroes. Yet, what do teen-agers in your church really know of Peter, David, the Whitmans, Luther, Wycliffe . . . of the scores of great heroes who created our religious heritage? In the *HEROES OF GOD* series, successful popular writers present the men and women whose colorful, dramatic lives are the basic, human element of our religion.

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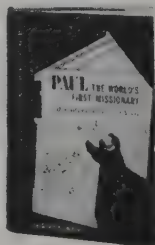
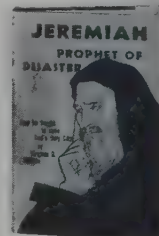
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the feeling that parents, especially, are dependable people. It goes on to show there must be developed the sense of being a human being with a mind and will of his own and that the growing child must realize he is a person who can do things and make things happen, who can accomplish worthwhile things.

The adolescent period is described as one in which the child must discover who he is and what his role in society is to be. He need is pointed out for the making of close friendships and for intimate relationships to others, leading ultimately to fulfillment of the parental sense. A sense of integrity is seen as a requisite for a happy personality which must have as its core the highest of basic ideals.

The effects of religion, income, prejudice, heredity, and other influences are so discussed in the first section of this book.

Part II deals with the conduct of social institutions and the implications for them of the knowledge that has been gained regarding ways a healthy personality is developed. Included among the institutions which are studied are the family, the church and synagogue, health, social, and leisure time services, and many others of interest to parents and church school leaders.

This is a book that every church will want for its library and that every thoughtful reader will find instructive and stimulating.

ALICE L. GODDARD

What Can I Know

By Herrymon Maurer. New York, Harper & Brothers, 1953. 253 p. \$3.50.

The author answers his question "What Can I Know?" in the first chapter, which bears the title of the book. What he can know for certain is that he has an inevitable encounter with truth, faith, and the universe. In short, "with God's facts." This encounter with reality each of us may live. Only thus will we be able to understand our false rationalizations and delusions. He proposes "a radical critique of our contemporary ideologies in terms of prophetic radicalism, a close look at theories of the universe, conceptions of man, problems of God and self."

The reader who follows his close reasoning will take an analytical look at himself and his present-day world—and at a caution.

This reviewer ventures the prediction that the average reader will ponder at great length chapters six and seven where the author discusses "Robots and Intellectuals." At the heart of our problem is the degrading, robot conception of man. Communism, a product of western thinking, is based on this conception. The author states categorically that there is a difference in degree but not essentially in kind between western intellectualism and communist dogmatism. "Communism," in his view, is "the apotheosis of the western robot theory of man."

Hope lies in the dynamism which issues from the kind of an encounter with God which the prophets and Jews had, an encounter which gave strength to the conception of the dignity and essential worth

of man. Our "task," so our Quaker author concludes, "is to rid our ears of the racket of ideas and explanations by which we seek vainly and miserably to deafen ourselves. It is to listen for encounters with God's facts." Of this he and we can be certain.

PAUL L. STURGES

Highways to Faith

Edited by David Wesley Soper. Philadelphia, The Westminster Press, 1954. 168 p. \$2.75.

This book is unusual: it tells about life-situations of interest to both ministers and laymen. It is a collection of stories, written in the first person, about people distinguished not by calling, position, or wealth, but by a common drive that leads to a personal relationship with Christ.

Yet each story is unique. A few of the tales give us moments of real beauty, others courage, and still more an insight into the agony that can come from trying to deny the charm of Christ. Occasionally there is a tendency to use clichés in describing the development of faith. On the whole, however, we close the book with

the feeling that Christ has really become the center in the lives of these "praying laymen."

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What's Happening?



Highlights of Annual Meeting of Division

CHICAGO, ILL. — "Sunday schools are subversive . . . of the tranquility which constitutes the happiness of society . . . and they are the vain, chimerical institution of a visionary projector." Thus BENJAMIN P. BROWNE, of the American Baptist Convention, quoted from a 1797 issue of the *Gentlemen's Magazine* in presenting dramatically the story of the development of Christian education. He was the speaker at the Fellowship Luncheon during the annual meeting of the Division of Christian Education of the National Council of Churches in Cincinnati, February 7-13.

During a week of committee meetings, dinner meetings, and autonomous section meetings, more than 50 major addresses were delivered and the 1600 Christian educators on hand discussed every phase of Christian education in the home, the church, and the community.

Present were representatives from 39 cooperating denominations and the councils of churches and religious education in 34 states and Canada.

Emory Auditorium was packed for the Ecumenical Worship Service to hear National Council evangelist CHARLES B. TEMPLETON and see CLEVELAND E. DODGE of New York receive the Russell Colgate Distinguished Service Citation.

"Producing an intelligent and growing commitment to God is the identical goal of both the evangelist and the Christian educator," declared Mr. Templeton. Christian teaching also must, he said, "help to provide the inner resources for living and provide the student with the facts upon which he may draw in making social and political decisions."

The section meetings concluded Thursday with a joint evening service of inspiration and dedication. At this worship service new section officers were installed and the department of theater arts of Denison University presented a drama, "Thor, with Angels," by the famous English dramatist, Christopher Fry.

Concern for religion in the public schools was a major exploratory objective.

DR. ROLFE LANIER HUNT, executive director of the new Department of Religion and Public Education, was concerned as to what to do about the questions children naturally ask. "When you remember that they see 'In God We Trust' on a nickel and read 'The Creator,' 'Divine Provi-

dence,' and the 'Supreme Judge' in the Declaration of Independence," he said, "you realize how this touches upon the task of the public schools." Dr. Hunt made clear that no one is suggesting a sectarian approach to the study of religion in the public schools.

Support of the public school program was also called for in the children's work section meetings by DR. JOHN I. GOODLAD of Emory University, Georgia, who said churches and parishoners "must support attempts to get adequate classroom space," and that some churches might offer the use of church classrooms that are empty during the week to meet emergency conditions.

In the Weekday Religious Education Section, DR. ERWIN L. SHAVER, executive director of weekday religious education for the National Council, said that released-

time religious education programs had been growing steadily in strength and numbers in recent years and that one of the hopes of the future was the provision of special church-school buildings near public schools, where weekday religious training could be conducted on a five-day-a-week basis. Nearly a third of the unaffiliated children are led to a church through the program, he said.

In the Leadership Section, DR. WILLIAM W. BIDDLE, director of community dynamics at Earlham College, challenged the church and the college to provide leadership for a dynamic community. He said that colleges, in breaking away from religious affiliations, gained freedom from narrow sectarianism, but lost focus and purpose, which tended to turn education into a mere accumulation of facts and skills. He called for a "rediscovery of spiritual directions" for present-day needs.

Seemingly in answer to this, the Commission on Christian Higher Education issued a call for the First Quadrennial Convocation of Christian Colleges to be held at Denison University, Granville, Ohio, June 20-24.

In the Youth Work Section, MISS JEAN FRASER, director of the Youth Department of the World Council of Churches at Geneva, Switzerland, reported that young Americans in international work camps abroad are creating an important reservoir of good will toward the United States by helping to reconstruct communities devastated by war or natural catastrophe, improving refugee centers, and building church conference grounds. Hand in hand with this, the REV. A. WILSON CHEEK, executive secretary of the United Christian Youth Movement, said funds from denominational and interdenominational



Marsh Photograph

Participants in the Tuesday evening worship service at the Annual Meeting: Rev. Charles B. Templeton, who delivered the address; Mrs. James M. Doble, vice mayor of Cincinnati; Bishop Henry Wise Hobson of the Diocese of Southern Ohio, Protestant Episcopal Church, and Dr. Gerald E. Knoff, executive secretary of the Division.

outh groups, have been quietly producing youth aid program and help for church youth organizations in Asia, Europe and Africa.

The importance of laymen in the total church program was emphasized by R. IRA C. SASSAMAN, general secretary of the Pennsylvania State Council of Christian Education. "Laymen set goals and policies, and no program can be effective without them," he said. "Too often the layman committee is considered the only proper place for them. Eyes of laymen can see needs which no minister or director of religious education can ever discover."

In the Adult Work Section, Miss VIRGINIA STAFFORD of Nashville, Tenn., said that over fifty per cent of all women over 40 are widowed, that if churches don't give their older women members opportunity for companionship with men their own age, the women may spend the rest of their lives secluded with other women. "Church-sponsored club rooms," she said, "may be the answer."

Reporting on the Revised Standard Version of the Bible, Dr. LUTHER A. WEIGLE, an emeritus of Yale Divinity School, said, "Acceptance and use of the RSV are reflected in current sales figures." He announced that sales of the various RSV editions had reached 2,647,000 since the original edition came off the press only 17 months ago. In addition to this, he said that sales of the Revised Standard Version of the New Testament, which appeared in 1951, have passed 2,500,000.

Welcomed to the fellowship of the Division were the United Student Christian Council and the Student Volunteer Movement, which affiliated with the Division at the National Council in 1953.

The following section chairmen were elected:

Administration and Leadership: REV. DAVID B. WALTHALL, Richmond, Va., Presbyterian Church in the U.S.

Adult Work: REV. J. D. MONTGOMERY, Indianapolis, Disciples of Christ.

Children's Work: MARGARET GRAIN, Philadelphia, American Baptist Convention.

Directors: REV. H. DALE SMALL, Kansas City, Mo., Second Presbyterian Church.

Laymen: MRS. ANDREW DALE, Columbus, Tenn., Presbyterian Church in the U.S.

Editors: REV. WALTER N. VERNON, Nashville, Tenn., Methodist Church.

Missionary Education: EDWIN F. TEWKESBURY, Nashville, Tenn., Methodist Church.

National Denominational Executives: NATHANIEL F. FORSYTH, Nashville, Tenn., Methodist Church.

Visitors: REV. C. F. JENKINS, Columbus, Ohio, Second Baptist Church.

Professors and Research: REV. WILLIAM CAT, Evanston, Ill., Garrett Biblical Institute.

Publishers: REV. EARL H. KURTZ, Elgin, Ill., Church of the Brethren.

Weekday Religious Education: ELIZABETH M. HANNA, Cincinnati Council of Churches.

Youth Work: REV. ROBERT KEMPIS, Pittsburgh, Pa., United Presbyterian Church.

Religious Executives: REV. S. ALLAN WAT-

SON, Elgin, Ill., Elgin Council of Churches. **State and Regional Executives:** REV. W. HENRY SHILLINGTON, Columbus, Ohio, Ohio Council of Churches.

Plans Started for 1955 Sunday School Convention

CHICAGO, Ill. — At Cincinnati, Ohio, February 14 and 15, the General Convention Committee met to plan the Twenty-Third International Sunday School Convention, to be held July 27-31, 1955 at Cleveland, Ohio. Under the chairmanship of Dr. REUBEN H. MUELLER, Executive Secretary of the Board of Education of the Evangelical United Brethren Church, more than forty persons came together, representing denominational boards, state councils, the Canadian Council of Churches and the Division of Christian Education of the National Council of Churches.

The committee did intensive work on the theme and general objectives for the convention, the program outline and methods of publicizing the convention. Those actions are being sent to the denominations and councils for review and further suggestions.

Dr. RALPH N. MOULD, Assistant Secretary Field Program, Presbyterian Church in the USA, was elected vice chairman of the General Convention Committee.

Plans call for the immediate production of a small flyer announcing the Twenty-Third International Sunday School Convention. This flyer will be ready for distribution in late spring of 1954.

Summer School for Weekday Teachers

OBERLIN, Ohio — So far as is known, the only summer laboratory school de-

signed particularly for weekday church school teachers will be held for the three weeks, July 6-26 at Oberlin Theological School, Oberlin, Ohio. Graduate credit is given for the work done in this school. Those desiring additional information should write to Dr. Leonard Stidley, Dean of the Theological School. Persons from any state may attend.

First Inter-Faith Travel Tour Announced

NEW YORK, N. Y. — An intercultural travel seminar to Europe and the Holy Land, the first of its kind ever sponsored for Protestant, Catholic and Jewish religious leaders and educators, has been organized by the National Conference of Christians and Jews.

The seminar, to be held from June 28 to August 6, will be led by ALLYN ROBINSON, director of the NCCJ Commission on Religious Organizations. The tour will include visits to key cities in twelve different countries. The focal points of the seminar, however, will be Israel, Rome and Geneva, where the American leaders will visit religious shrines and confer with top Jewish, Catholic and Protestant figures.

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UCYM Training Conferences, 1954

CHICAGO, Ill. — Plans are now under way for the 1954 Training Conferences of the United Christian Youth Movement. The purpose of these conferences is to provide interdenominational experience and training for young people who are responsible for leadership in their denomination or for interfellowship activities in their community youth council. Delegates to the conferences will include young people from sixteen to twenty-four years of age who have such responsibility in their own denominational youth fellowship or in their community youth council, and adult advisers who are giving leadership in interdenominational work.

These conferences are sponsored by the state Christian youth councils and the United Christian Youth Movement. Dates and locations of twelve of the conferences are here listed. Plans are tentative for two other conferences—one in the South Central region and one in Texas. Further information and details on any of these conferences may be obtained from the UCYM office, 79 East Adams Street, Chicago 3, Illinois.

Eastern. August 15-22, Lake Winnepesaukee, N.H.

Pennsylvania. August 1-8, Camp Kanestake, Spruce Creek.

Chesapeake Area. August 27-Sept. 4, Pe-Co-Meth Camp, Centerville, Md.

Southeastern. August 8-15, Johns River Camp, Lenoir, N.C.

Indiana. June 6-11, Riverdale Conference Grounds, Bedford.

Central. August 22-29, Conference Point Camp on Lake Geneva, Wisconsin.

Iowa. July 18-24, Camp Dodge, Des Moines.

Missouri. August 2-7.

Kansas. August 15-20, Camp Wood, Eldale.

Oklahoma. August 8-14, Dwight Conference Grounds, Salisaw.

Colorado. June 13-19, Baptist Assembly, Black Forest.

Ohio. June 21-28, Wittenberg College, Springfield.

Laboratory School

July 6-26 at Oberlin Theological School, Oberlin, Ohio, for teachers of Week-day Christian Education. Write Dr. Leonard Stidley, Dean.

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Welcome Book— Evanston Youth Consultants

CHICAGO, Ill.—The second Assembly of the World Council of Churches will bring together leaders of the Christian churches from all over the world, among them 120 youth consultants. These young people will also be sharing in other meetings in this country before and after the Assembly.

It is clear that the travel expenses to the United States of the young people who will attend these meetings will be a major financial problem. Since the great majority of them are not official delegates but only consultants, their expenses might not be paid by their member churches. Every effort will be made to encourage their churches, or the ecumenical bodies in their countries, to raise their expenses or at least part of them. But it is clear that some additional funds will be needed to supplement these resources in order to bring to the United States for these meetings the ablest young leaders of the churches.

In order to make these delegates feel welcome and at the same time help to alleviate this financial situation, the General Council of the United Christian Youth Movement proposed a "Welcome Book." An attempt will be made to have 5000 young people sign on pages which will be compiled into a book to be presented to the youth consultants at Evanston. For the privilege of extending such a greeting, a contribution of \$1.00 will be made by each signer.

This means that every youth leader or officer should be an agent in the collection of welcoming signatures. In order to have some degree of standardization in the book, an instruction sheet has been prepared and is available from the UCYM office, 79 East Adams Street, Chicago 3, Illinois. All sheets for the book and all contributions must be in by July 31, 1954.

This plan was used very successfully by the young people of Norway at the Second World Conference of Christian Youth and by the youth of Canada in connection with the World Council of Christian Education meeting in Toronto.

Dr. Walzer New Editor, J. C. M. E.

NEW YORK, N.Y. — The Rev. WILLIAM C. WALZER of the Board of Foreign Missions, Presbyterian Church, U.S.A., has been elected director and editor of the Department of Adult Work of the Joint Commission on Missionary Education, National Council of Churches. He succeeds Dr. LESLIE C. SAYRE, who is now handling the Commission's Department of Promotion.

Dr. Walzer is a Methodist minister and was for six years professor of the history of Christianity at Scarritt College, in Nashville, Tennessee. He is a graduate of the Colgate Rochester Divinity School and of the Syracuse University School of Journalism and has the Ph.D. in church history from the University of Chicago.

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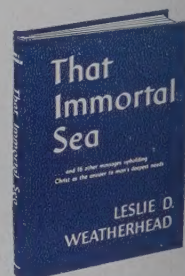
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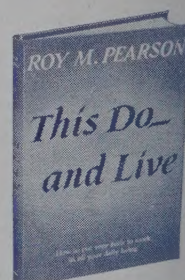
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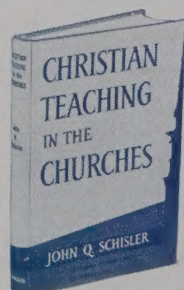
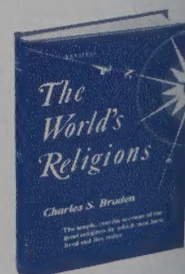
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